the Chaplain

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By Richard B. Cheatham, Jr.

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The Commission's Brief in Anderson v. Laird

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Let the Laymen In
By Stanley B. Webster

JANUARY-FEBRUARY
1971

the Chaplain

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AMICUS CURIAE BRIEF

On pages 33 to 56 of this issue we present the full text of the "friend of the court" brief submitted on October 21, 1970 by the General Commission on Chaplains in the case of Anderson v. Laird.

This reprint of the Commission's brief is a photo-copy of the original, with minor typographical corrections. The paging and numbering however, have been changed to conform to the requirements of the magazine. The Table of Authorities appears on page 57.

Readers may feel free to reproduce the material for their own distribution.

Back Cover: Tragedy at Dalat. (Photo courtesy of South Vietnamese Embassy.) See article and pictures beginning page 2.

NOTE: Chaplains on active duty and other writers whose materials appear in this magazine present their personal views in respect to the subject being treated. Unless otherwise stated, these views do not necessarily represent the official position of the General Commission or of any governmental or private agency to which the writer may be related.

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Sixteen Vietnamese Chaplains Killed

On the first of April, 1970, eighty-five South Vietnamese chaplains were engaged in a training course at Dalat. An enemy mortar rocket and sapper attack was launched against the school. Sixteen chaplains died and thirteen were wounded. There were additional casualties among other school personnel.

Thus, in a single and unprecedented, tragic blow South Vietnam suffered more chaplain deaths than have been sustained by the U. S. over the full period of the Vietnam War since 1961.

Our deepest sympathies are extended herewith to the grieving and long-suffering families of these men. We recognize these fallen chaplains as our colleagues in pastoral concern for all service personnel.

In respectful tribute we present their names with simple identification and a few photos related to the mass funerals, Catholic, Protestant, and Buddhist. May they rest in peace, and, may other good men pick up the tasks they were forced to leave.

Combined funeral at the Roman Catholic Church.

Relatives of Father HA NGOC CHAU.

Protestant soldiers attending the combined funeral of three Protestant chaplains.

TANG LỄ BA VỊ TUYÊN-ÚY TIN-LÃNH HY-SI
VÌ CHÚA VÀ TỔ QUỐC
QUÂN-NHÂN GIÁO-HỮU TIN-LÃNH THÀNH KÍNH TRI-ÂN 3 VỊ
TUYÊN-ÚY TIN-LÃNH ĐÃ HY-SINH VÌ TỔ-QUỐC và GIÁO-HỘI

On the way to the cemetery.

Major General Trung extends his condolences to the senior Buddhist chaplain.

The funeral procession of the fallen Buddhist chaplains.

IN MEMORIAM

ROMAN CATHOLIC CHAPLAINS

MAJOR HA NGOC CHAU, Service number: 54/104693

- Born on April 25, 1934, in Duyen Ha Village, Thai Binh Province (North VN).
- Son of Mr. Ha Chinh Nghi and Mrs. Hoang Thi Chi.
- Enlisted in the RVNAF as Roman Catholic chaplain on June 20, 1963.
- From July 1963 to January 1966: Assigned to these following units: 32nd, 33rd Infantry Regiment, 21st Engineer Battalion, 21st Ordnance Company, Ba Xuyen and An Xuyen Sectors.
- From January 1966 to April 1966: Assigned to the 33rd Infantry Regiment and the 21st Division.
- From November 1966 to April 1970: Roman Catholic chaplain at Ba Xuyen Sector.
- During the term of service, Major CHAU had been awarded five medals.

MAJOR NGUYEN PHUOC QUAN: Service number: 52/196043

- Born on December 1, 1932 in Binh Duc Village, Long An Province (South VN).
- Son of Mr. Nguyen Van Chanh and Mrs. Huynh Thi Son.
- Enlisted in the RVNAF as Roman Catholic chaplain on June 20, 1969.
- Chief of Roman Catholic Chaplain Division at the 25th Infantry Division Hqs. from December 1, 1969 to April 1, 1970.
- Navy Medal, Honor Class.

PROTESTANT CHAPLAINS

MAJOR NGUYEN HOANG SINH, Service number: 57/154.832

- Born on October 16, 1937 in Tuong Da Village, Kien Hoa Province (South VN).
- Son of Mr. Nguyen Van Muon and Mrs. Huynh Thi Nu.
- Graduated from Theology School in Nha Trang, South Vietnam.
- Enlisted in the RVNAF as chaplain on November 12, 1969.
- Chief of Protestant Chaplain Division at 21st Infantry Division Hqs. from December 2, 1969 to April 1, 1970.
- Medal: Gallantry Cross with Palm.
- Married with 8 children.

MAJOR PHAM HUU TON, Service number: 60/810.883

- Born on January 1, 1940 in Quoi Son Village, Kien Hoa Province (South VN).
- Son of Mr. Pham Van Thau and Mrs. Pham Ngoc Hong.
- Graduated from Theology School in Nha Trang, South Vietnam.
- Enlisted in the RVNAF as chaplain on November 14, 1969.
- Chief of Protestant Chaplain Division at the 25th Infantry Division Hqs. from November 19, 1969 to April 1, 1970.
- Medal: Gallantry Cross with Palm.
- Married with 3 children.

MAJOR DOAN VAN SUA, Service number: 63/125.829

- Born on May 31, 1943 in Tan Thanh Village, Kien Hoa Province (South VN).
- Son of Mr. Doan Van Huyen and Mrs. Le Thi At.
- Graduated from the Theology School in Nha Trang, South Vietnam.
- Enlisted in the RVNAF as chaplain on November 26, 1969.
- Chief of Protestant Chaplain Division at the 22nd Infantry Division Hqs. from November 27, 1969 to April 1, 1970.
- Medal: Gallantry Cross with Palm.
- Married with 2 children.

BUDDHIST CHAPLAINS

MAJOR NGUYEN VAN SUA, Buddhist name: THICH NHAT AN.

- Born on March 17, 1936 in Vinh Long Province (South VN).
- Son of Mr. Nguyen Van Le and Mrs. Huynh Thi Chac.
- Chief of Buddhist Chaplain Section at the 46th Infantry Division.

MAJOR NGUYEN TAN TAI, Buddhist name: THICH MINH NHAT.

- Born on January 20, 1938 in Gia Dinh Province (South VN).
- Son of Mr. Nguyen Van Hoanh and Mrs. Phan Thi Dao.
- Chief of Buddhist Chaplain Division at RVNAF Joint General Staff Hqs.

CAPTAIN TRAN VAN TET, Buddhist name: THICH PHUONG THANH.

- Born on August 22, 1941 in Bac Lieu Province (South VN).
- Son of Mr. Tran Van Cuc and Mrs. Huynh Thi Thung.
- Chief of Buddhist Chaplain Section at 50th Ammunition Storage.

CAPTAIN PHAM VAN THONG, Buddhist name: THICH THIEN HAI.

- Born on October 10, 1942 in Dinh Tuong Province (South VN).
- Son of Mr. Pham Van Xuong and Mrs. Nguyen Thi Bay.
- Chief of Buddhist Chaplain Section at Navy Hqs. in the 2nd Coastal Area.

CAPTAIN TRAN HOT, Buddhist name: THICH QUANG TAM.

- Born on April 6, 1942 in Thua Thien Province (South VN).
- Son of Mr. Tran Xua and Mrs. Ho Thi Dieu.
- Chief of Buddhist Chaplain Section at the 8th Infantry Regiment.

CAPTAIN NGUYEN VAN TAN, Buddhist name: THICH NHAT LAN.

- Born on August 15, 1942 in Vinh Long Province (South VN)
- Son of Mr. Nguyen Van Le and Mrs. Huynh Thi Chac.
- Chief of Buddhist Chaplain Section at Go Cong Sector.

CAPTAIN NGUYEN VAN TU, Buddhist name: THICH NHAT TRI.

- Born on April 17, 1944 in My Tho City, Dinh Tuong Province (South VN).
- Son of Mr. Nguyen Van Day and Mrs. Nguyen Thi Sen.
- Chief of Buddhist Chaplain Section at 4th Infantry Regiment.

CAPTAIN TRAN VAN VUI, Buddhist name: THICH NHAT QUANG.

- Born on January 1, 1929 in Vinh Binh Province (South VN).
- Son of Mr. Tran Van On and Mrs. Nguyen Thi Bau.
- Chief of Buddhist Chaplains at the Rangers Headquarters.

CAPTAIN HUYNH CONG BINH, Buddhist name: THICH DUC TRUONG.

- Born on April 8, 1940 in Binh Thaun Province (South VN).
- Son of Mr. Huynh Van Bang and Mrs. Vo Thi Nghia.
- Chief of Buddhist Chaplain Section at DUC MY Rangers Training Center.

CAPTAIN NGUYEN VAN HAN, Buddhist name: THICH MINH HOA.

- Born on July 7, 1937 in Chau Doc Province (South VN).
- Son of Mr. Nguyen Van Don and Mrs. Tran Thi Ruc.
- Chief of Buddhist Chaplain Division at the 5th Infantry Division.

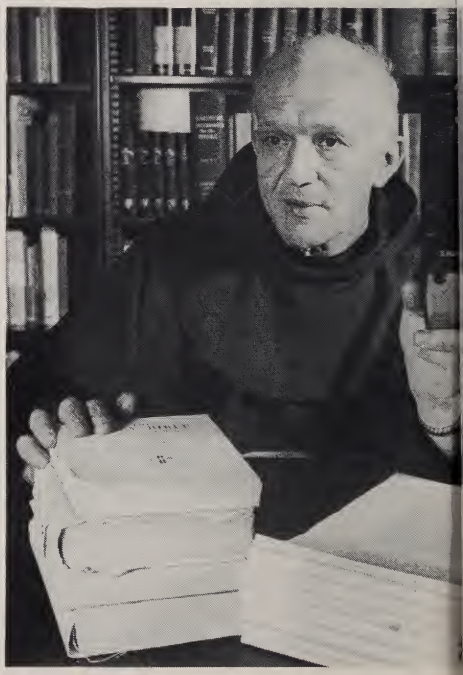
CAPTAIN LE VAN CHO, Buddhist name: THICH HUE DUC.

- Born on September 18, 1940 in Hau Nghia Province (South VN).
- Son of Mr. Le Van Lo and Mrs. Phan Thi Dam.
- Chief of Buddhist Chaplain Section at Bac Lieu Sector.

END

The New American Bible

Fifty-one biblical and linguistic scholars, including four Protestants, have concluded twenty-five years of labor in translation of earlier texts and ancient manuscripts. The result is the New American Bible designed for use by Roman Catholics in English-speaking countries. This modern English translation is a landmark work and a valuable new reference for biblical students as well as the ordinary devotional reader.

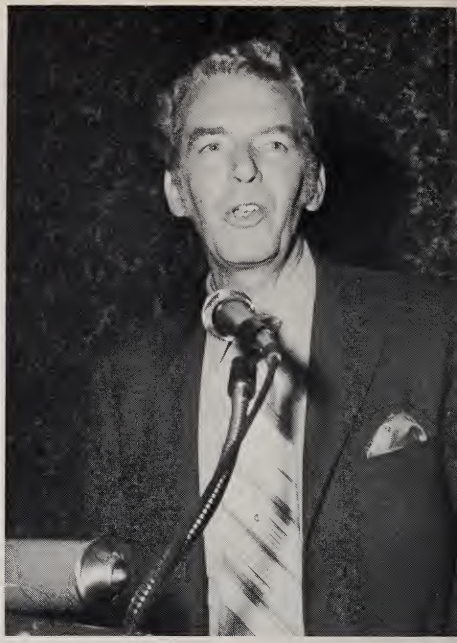


Father Stephen Hartdegen, Holy Name College, Washington, D. C. holds copy of the Old Bible in his left hand. Before him are proofs of the New American Bible.

Final proofing of sections of The New American Bible is done by two editors-in - chief who served on the editorial board for the 25 years the new Bible was in preparation. Msgr. Myles M. Bourke (left) adjunct professor of the New Testament at Fordham University Graduate School, was chairman of the editorial board for the New Testament. Fr. Gerard S. Sloyan, chairman of the Department of Religion at Temple University, was English editor of the New Testament.

Issues from Europe

By Edward Brubaker



Dr. Brubaker reporting to the General Commission at its fall meeting on his visit to service personnel in Europe.

Attempting to report on three weeks of visits to the major commands of the US Armed Forces in Europe and the chaplains in and around those centers in a few pages is almost as impossible as trying to get an elementary school of four hundred children into a bus for fifty! Nevertheless, let me try to share some major impressions.

I could fill the article with heartfelt expressions of gratitude and admiration. Here I refer not merely to the graciousness with which I was received but more especially to the many evidences of complete dedication and sincerity, the high average of quality in our chaplains, the creativeness and imaginativeness of many efforts to relate to the new climate among the men, the numerous instances of earnest high command support and participation. I do want our chaplains to know our high estimate of them and our profound concern for this wide and difficult field in which they seek to minister.

However, it will be more fruitful if I try to share with the readers some of the issues that such a visit raises for the consideration and action of the General Commission, the chaplains, the denomination, and the military.

Editor's Note: The Chairman of the General Commission toured military installations in Europe last summer. A former Navy chaplain with large pastoral responsibilities today, he shares some very perceptive chaplaincy insights in a most helpful and forthright manner

1. THE NEW BREED

The problem most frequently raised by command, and often by chaplains, was that of the "new breed" in the army. The variety of attitudes toward government, establishment, organized church, new morality, war, race, sex, poverty, dope, authority, and discipline that have dominated our newspapers and TV for ten years, are now fully present in the military as the more recent high school and college graduates have come into the armed forces. A very different attitude toward military life, the objectives and nature of the military, is making itself felt in all commands. Our young people are not all of one mold but the proportion of the men who operate on a different set of assumptions from those previously taken more or less for granted has markedly grown in numbers and influence.

Command is having to take a whole new look at how NCOs, junior and senior officers, relate to the new milieu. How do you motivate and train an effective military force under such conditions? One illustration is the word that has come down from the top to many officers that "You *will*, repeat *will*, talk to these young people. You must listen and try to understand them. Answer questions; don't just give orders. You are finally the boss and in authority, but you *will* talk with them."

Top-ranking officers were concerned not only for what this says to the line but also to the chaplains relating to "the new breed," or to meeting the new brand of secularity full blast. Our discussions raised several questions with which we must deal:

> What does this say to the denominations about their recruitment and endorsing procedures, the kinds of men and attitudes for which they screen their applicants? The move into the military is not a small transfer from the parish ministry.
>
> Should we give more consideration to having a larger proportion of the chaplains in the younger age brackets? (a proposal fraught with problems, but which needs to be considered).
>
> How much effort is made in either basic training or later training in chaplains' school to help the chaplain understand the counter-

culture, how to relate to these people, the climate in which he must work? The chaplains, practically to a man, tell me that very little is done along this line in the chaplains' schools.

How much are the denominations doing in their seminaries and continuing education to equip their men for this before they come in, and what do the denominations do in their annual conferences with chaplains to achieve the same end? Very little, say the chaplains.

Are we asking the chaplains to succeed where many, if not most, local churches fail? (Yes and no. The chaplain has the opportunity for a kind of relation to men across the board that most local churches do not, but he faces the same problems in such a relationship as the civilian ministry, different only perhaps for their intensity and obviousness.)

2. THE ROLE OF THE LAYMAN

For too long, due to understandable but not justifiable reasons, we have failed to establish in the people of God in the military the biblical role of the laity. Since there can be no real membership in the chapels, since the personnel are in a constant state of flux, since the chaplains change so often, the natural but devastating practice has prevailed of letting it be "the chaplain's program," "the chaplain's service," "the chaplain's ministry." He has made most of the decisions, and let us confess that sometimes it was a relief not to work through consistory, board of deacons, stewards, trustees, or elders.

Though it is more difficult to accomplish under the conditions in which chaplains and laymen operate in the military, we must be inventive and imaginative enough to find ways to develop and make firm among Christians in a given place the sense that *they are the church in that place*, not the chaplain; and that *the mission and strategy of the church depend upon them*, not the chaplain. Serious and persistent examination must be carried out in our ministries to find the ways in which we can restore more of the true nature of the church to the religious practices in the military. We need ideas and the knowledge of their successes and failures. This is not an elective; it is essential to being faithful to the Word of God.

In Wiesbaden (USAFE) chaplains have had an interesting approach called, "Let the layman in," in which they have developed a chapel council for the chapels in the area, utilizing personnel from ranks high and low. They are taking responsibility for the life and

mission of the people of God in that area, making decisions, implementing programs.

3. CHAPLAIN EVALUATION AND PROMOTION

There has been murmuring at all levels for some time about the need for more adequate instruments, standards, and channels by which chaplains are rated and consequently promoted. Isn't it about time we stopped mumbling and came up with realistic proposals about what could be done. Admittedly this is a rough area in which to move, but here are some of the recurrent problems and attitudes:

> Present procedures place more emphasis on administrative efficiency than on the chaplain's abilities as pastor, prophet, minister of the Word, or moral leader and enabler. The result too often is the promotion of those to higher ranks who have an administratively impressive record, though the other capacities are as urgently, or more urgently needed in those who minister to chaplains and command.
>
> The difficulty supervisory chaplains and commanding officers have in getting chaplains out of the service who can't "cut the mustard."
>
> Supervisory chaplains are reluctant to say anything to the man's endorsing agency. It is all too easy for personal bias to play a role here, for terrible mistakes to be made, and yet a hard-nosed but equitable solution must be found.
>
> Denominations often respond in a very defensive way to such comments from supervisory chaplains, but on the other hand they very much need to hear what may be happening in the field.
>
> The problem comes about sometimes because supervisory chaplains and command are kind when they should be honest.
>
> Some of the most capable men do not make it to the top; again indicating that there is something wrong with the evaluation and promotion procedures. (This is not just my observation but one heard commonly from supervisory chaplains in various branches of the service.)
>
> We are losing some very good men who have happened to land in too many slots where their supervisory chaplain was too perfunctory, too much merely administrative and not pastoral, too much "old-line military" (again a statement from command chaplains).
>
> Should the denominations consider reviewing a man's endorsement every five years?

4. PROBLEMS FROM THE NUMBER IN HIGHER GRADES

Due to the exceptional retention rate of the chaplains corps, which is far beyond that of any other part of the service, we have developed a problem for ourselves: namely—too many people in higher grades. The draw-down in process will probably intensify this. Some chaplains have been used to the fact that a particular rank virtually assured a particular kind of assignment, positions with more administrative and less pastoral duties, etc. The result now is that we have majors and lieutenant colonels, or lieutenant commanders and commanders, for instance, filling slots that they formerly thought of as belonging to a grade below their present status. Some are unhappy about this. To this the churches would give a very blunt answer, "What did you come in the chaplaincy for in the first place?"

5. RELATIONSHIP OF CHURCH AND STATE

Chaplain after chaplain seemed to be grateful for my discussing in a polite way with their military officers the dual responsibility of the chaplain to the military and to his denomination and the ways in which these impinge on each other. Almost to a man the chaplains stressed that we need to emphasize the fact to the line that the chaplains are loaned to the armed forces by the churches. This was not a guise for ducking any military responsibility or discipline, but a plea that the inevitable tensions that must prevail in this dual relationship should be clearly understood by all parties.

6. STEWARDSHIP

While recognizing all the special problems that are particular to this area of discipline in the military, I am convinced that on the whole we have been slack in the way in which we have presented and managed this as one of the essential dimensions of obedience to God. While we can point to many marvelous and compassionate projects that have been financed by the serviceman's giving, this does not face the issue squarely.

For too long we have let people think that if they contribute when they attend, they have done their part. No local church could exist or support its chaplains and other mission work on that basis. It should be the assumption of any mature Christian that he wants to be a part of the work of the church locally and throughout the world 365 days a year in a regular and proportionate way whether he happens to be present in worship each Sunday or not. For too long we have let peo-

ple think that if they put $1 or $2 in the plate when present they have been generous. Generosity is not the true motive for Christian giving in the first place. Second, Christians need to think in terms of giving a percentage of their salary, not cash amounts. For too long we have been content to spend the huge majority of our chapel offerings on ourselves, our local operation. As important and necessary as that local chapel is, military congregations should be able to give a larger proportion of their income to benevolences than the civilian church. The military congregation does not have to build its church, maintain, heat and light the building (it is recognized that they do often purchase certain special furnishings), or pay the salary of its pastor or clerks. Should it not be able to enjoy the privilege of the "fun" part of giving more than anyone else?

At one of the major headquarters in Europe (and it is not different from other major headquarters in this respect) the chapel offerings for the last year amounted to $65,000. This is very poor per capita giving in terms of the numbers attending the services. Of the amount given, only 15.1 percent went to "charity" which was their category for what the churches call benevolences or General Mission. (Incidentally "charity" is a word that should, according to all leaders in stewardship and the theology of giving, be assiduously avoided in Christian stewardship.) Giving to the Lord's work is not a charity or to be classed with the usual charities. For the Christian stewardship should have the first claim on his life; it is an expression of gratitude to God for all that he has and is doing for us. The Christian is under orders as a part of the kingdom of God and the accomplishment of God's will claims a top priority in all parts of his life. The 15.1 percent is about the national average of the giving of civilian churches which have to pay the full bill of their own existence, and they would not have that average unless many stronger churches gave 25 percent, 33 percent, 40 percent of their total income to benevolences.

Have we not pushed this area because the pressure of existence was not upon us? I submit that the denominational agencies for chaplains, the chaplains themselves, the chaplains schools, and the Chiefs' offices need to rethink and radically rework the approach to, and the kind of emphasis that we put upon, stewardship. It is not an elective in the Christian life. It is an essential dimension, and we do not lead individuals into the full joy of discipleship if we soft-pedal it.

7. THE QUESTION OF RANK!

Much to my surprise I was confronted with the question: "Isn't

there someway to have the chaplain in uniform, responsible to the military in the same way he is now, have rank on paper, but not wear the symbols of rank?" I never brought the subject up, but in several places the chaplains did. Perhaps I am so used to defending the chaplaincy against the one-eyed anti-militarist who is always screaming to separate the chaplaincy totally from the military service, etc., that I was surprised to hear this from chaplains themselves. What the chaplains were asking for is totally different from the civilianizing critics. I do not believe, and I did not meet any chaplain on this trip who believed, that the chaplaincy could be more effective, responsible, or free if civilianized. Anyone who really understands the situation knows that would mean a sacrifice of the extent and effectiveness of the ministry to the armed forces for the sake of establishing a purist principle, not to mention the financial or ecumenical impossibility of achieving the same. The chaplain must be a part of the organization to which he ministers, under the same demands as his congregation, able to work within the structure rather than as an outside entrepreneur. Granting all that, however, chaplains are seriously raising the question whether they could not fulfill their ministry in a better way if they did not visibly display their rank. Quite a number think they could—and they are not all in the lower ranks!

8. BETTER SCHEDULING BY THE GENERAL COMMISSION AND THE ENDORSING AGENTS

Without intending to, the Endorsing Agents and the General Commission, due largely to the nature of the church year and perhaps somewhat to the weather, have tended to land in Europe and the Pacific and Southeast Asia by droves in the fall or even more in the spring. Understandably the supervisory chaplains say the visiting is great. "We want you to come, but please, not all at once, or in a continuous line." Argument valid. We'll try to do something about that. Related to this in Europe is the pattern of denominations and USAREUR headquarters have gradually evolved of having the denominational retreats scheduled too close together in the spring. Let's work on that, too.

9. CAREER SCHOOLS

I should in all candor say that I ran into criticism from both those who have gone through career schools and those who have taught in them, as to the number of hours spent and the detail required on sub-

jects that are related to the effectiveness of a chaplain in only a secondary or tertiary way. All recognize the command responsibilities that come with higher rank and the need to be skilled in the aspects necessary to fulfill their responsibilities in such positions. After granting all of that, they still feel that far too much time is spent on subjects that don't relate to their future work in a substantial way and that other subjects more needed are therefore neglected.

10. THE CHAPLAIN'S IMAGE

Perhaps one of the most telling remarks I heard was this, and it was agreed on by all chaplains present at that meeting, "When you are in Vietnam, you represent Christ and the church in the best sense. When you are anywhere else, you represent the institution." The weight of a whole cultural attitude is reflected here, but it says more than that. It speaks much to us about the kind of ministry and identification that gets through to people, and how the crisis situation affects the person's attitude. It tells us of qualities we need to develop when we are "anywhere else" and the kind of relationship to God through Jesus Christ that is needed if he is to be the Lord of all of life and not just of the emergency.

11. CONSCIENTIOUS OBJECTORS

While relatively very few men come to the chaplaincy, thinking for a wide variety of reasons, both legitimate and suspect, they have become conscientious objectors, I was interested to hear chaplains in Europe discuss this responsibility. Our pastoral responsibility to men who are agonizing in conscience as to where they stand is clear. This being an area in which there is no one conviction which is "the" Christian conviction, our duty is to help a man think his way through this difficult problem and to come to his own conclusion, whatever it may be, on the basis of solid thinking, mature faith, and commitment. Perhaps we should ask ourselves, are there more young men who are struggling with this problem than we know? Do they think we are so locked-in with the military that it is impossible for us to help them think and pray through all sides of the question, despite all our disclaimers to the contrary? Why don't more of them come to us in the early stages of their concern rather than at the time of the required interview when the die is already pretty well cast?

My visit last spring was all too short and could only hit the high spots, but I am deeply grateful for the opportunity to attempt to

represent to the chaplains and their commanding officers the strong support of the churches for the chaplaincy and our profound concern for the moral and spiritual welfare of all armed forces personnel. As you see from the above there is much work ahead for all of us but there are also many reasons to take heart in the ministry that is being fulfilled. END

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BOOK NOTES

Where We Are by Fifteen Contributors. Child Study Association. 1970. 121 pp. Paper, $3.50.

This publication brings together six brilliantly incisive papers and three free-wheeling panel discussions that go to the heart of the changes that wrack our society.

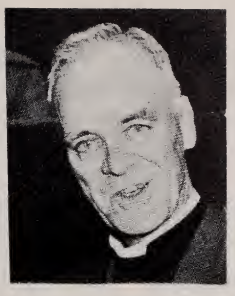
These are the proceedings of the CSAA 80th Anniversary Forum.

Subtitle: A Hard Look at Family and Society.

Physician to the Mayas by Edwin Barton. Fortress Press. 1970. 208 pp. $5.95.

Subtitle: The Story of Dr. Carroll Behrhorst, a Schweitzer of the Third World. Dr. Behrhorst went to Chimaltemango in Guatemala in 1962 and served the poor of that country selflessly. Edwin Barton, the author, was a Navy chaplain during World War II and the Korean War. He also served as director of the Mercy project to evacuate Biafran children.

Preaching Clinic



By James T. Cleland

QUESTIONS AND ANSWERS (?)

There is a Bishop in the Episcopal Church whom I taught, somewhat, in a course on Bible and whom I coached, more successfully, on the soccer field in a New England college many moons ago. We have kept in touch, and, last Fall, he invited me for the second time — wonderful to relate — to talk with his clergy about preaching. It was a joyful experience for me; the rectors and curates were not hostile at all. There were four planned lectures and, after the second and the fourth, long periods of questions and answers. Here are nine of them to test your homiletical science and art, with no claim that the answers are other than my own, and thus non-authoritative.

1. How do you justify time spent on a sermon that could be better (?) spent on pastoral work?

There are at least two answers to that query. The first is that if you really feel that way, give up preaching. It isn't everyone's metier, and a good pastor is a pearl of great price. The second answer is one given by Harold Bosley, a pulpiteer of some stature: "Every time you preach, you make a pastoral visit." Laymen can manage many of the responsibilities of a parish, military or civilian, but the sermon *and* the pas-

Dr. Cleland is Dean of the Chapel, Duke University, Durham, N.C.

toral visits are Siamese twins: inseparable, and, with the conduct of public worship, *the* jobs of the minister.

2. How do you decide the appropriate length of a sermon?

The meaning of appropriate is suitable, fit, proper. But to what? To all kinds of things: the length of a radio broadcast; the demands of an enthusiastic choir-master; the hour of a meal; the other elements in a service of worship. The Duke Chapel service, by and large, gives 22 minutes to the sermon in a broadcasted 60-minute Order of Worship. The home talent conforms; guest preachers run 30 minutes. Sometimes the radio station cooperates beyond the sixty minutes. Once it kept Bishop Pike on for nigh on an hour's sermonizing. That suggests that a sermon is as long as it seems — so far as the *listener* is concerned. Play fair with the congregation; it is their service, too. You and I know that it is easier to speak than to listen. And remember that many an elongated three-point sermon would go over better as a short series on three successive Sundays.

3. Why did you mention ten minutes as a maximum at Christmas and Easter?

These are the two festival days of Incarnation and Resurrection which are best celebrated with music and flowers and the intelligent reading of long Scripture lessons and carols and chorales — and why not a brass band, if you can lay possessive hands on one? The theme for each is: "Rejoice! Rejoice! Rejoice!" and in most kirks the pulpit is hardly the normal channel for that type of sound. So work hard on a short meditation which, by its compelling choice of words, says what the person in the pew would like to say. But let them sing, making a joyful noise to the Lord.

4. Is there value to a dialogue sermon?

Of course there is, even a trialogue sermon (God, Satan, and common man). But can two or three of you spare the time in preparation and rehearsal for even an occasional effort? Yet, the best sermonic monologue is really a dialogue. See Reuel Howe on this in *Partners in Preaching*. The effective preacher is always talking to and listening to and answering someone, even if it is only his other self — out loud.

5. Is there any place for emotion in preaching?

I know why this question was asked: I had been stressing the importance of teaching (*didache*) as opposed to exhortation and proclamation. But I didn't make myself clear, for good teaching is penetrated with emotion, a sense of excitement, of sensitivity, of caring. For me, the only lasting sermonic inspiration comes from good teaching. I can remember my Professor of English, an Irishman, reading

Gray's Elegy to two hundred students in Glasgow University, back in 1922. He never raised his head to look at the class. He let the poet's words capture us through his arresting enunciation. He ended; closed the book; let the monocle drop from his eye; picked up his mortarboard; scanned the class, and said: "Gentlemen, I would give a year's salary to write a poem like that." Then he left the room in a stillness which revealed that all these thrifty Scots believed that Irishman would do just that. And they honored him for it. Preaching without some emotion is a waste of a lot of time, other people's as well as yours.

6. How do you get people with you?

Be interesting. Remember that one valid definition of preaching is (as I've written to you before): "To bore, unnecessarily." What amazed Jesus' hearers was that he caught their interest. They listened; they followed; they remembered; they told others. Jesus wasn't put to death because he was dull. He so interested some people that they had to execute him.

7. What place does showmanship have in preaching?

If it is unconscious on the part of the preacher, part of his personality, which captivates people rather than repelling them, then blessings on him. But if the showmanship is playacting, then it is well to remember that the Greek word for an actor is *hypokrites,* which is Englified as "hypocrite."

8. What is the role of the prophet in the pulpit?

If by prophet is meant "common scold," then there is no role. If a contemporary Amos is the interpretation, then there is no place for him in the parish ministry or the military chaplaincies. Amos was an independent (7:14-15). If prophet signifies "one who speaks out for God," that is the role of all preachers. But the basic message is: "Comfort ye, my people. Make them strong together."

9. Is there any merit in having no sermon at all?

Yes. It is a good change of pace. A valid, occasional substitute for the sermon is the old Scots custom of "lining the scriptures," which refers to a running commentary on a passage of scripture as it is being read aloud. Note that one reads *between the lines,* not all over the place.

But enough. Looking back on the conference, I have but one more comment. I loved the early morning Communion service and Evensong, the two days I spent with my old disciple and his clergy. And, remembering the ritual and ceremonial, I thought once again: If God ever teaches the Episcopal clergy to preach, heaven help the rest of the denominations — except, probably, the Southern Baptists.

END

The Prophetic Role of the Military Chaplain

By Richard B. Cheatham, Jr.

Although my father had been a military chaplain for over twenty years and I myself had been brought up, on, or near army installations, it was not until I entered seminary that I began to really wonder just what a chaplain does. Last spring, however, I overheard a fellow seminarian discussing the tragic events which occurred at the Presidio stockade involving the apparent injustice and cruelty leveled at prisoners by brutal guards. During this discussion, the subject of the military chaplain arose. It was treated with no lack of bitter criticism and concluded with the following statement. "What can the chaplain do? If I were in his shoes, I'd make so much noise and complain so much to enlist outside pressure, they'd have to do something. But we didn't hear a damn thing! No, once you become a part of the system, you simply become a yes-man for the military establishment."

This polemic leveled against the chaplaincy hit home inside me because I had never thought of my father or his ministry as one which rubber-stamped abuse and brutality or looked the other way when it occurred. There appeared, then, to be a clear dichotomy between my own past experience (naive and uninformed as it might be) and what I was hearing from those around me whom I respected for their sincerity and intelligence. For this reason I was prompted to

examine the role of the military chaplain with special emphasis upon what might be called the "prophetic" aspect of that role, if any did indeed exist.

Upon examining the available resources at my disposal, I discovered that a lack of material dealing with the chaplain's ministry happens to be the case. Even thorough reading of *The Chaplain*, the U.S. Army Field Manual, failed to reveal much germane material dealing with the military ministry. Thus, the substance of this paper consists of many conversations which I have heard and engaged in with military chaplains, including my father. While many issues are at stake in this matter, perhaps the central question I hope to deal with concerns the apparent conflict between the chaplain as a man of God and as a man in uniform. Can he be true to both? Can he honestly be a minister of Christ and simultaneously be a part of the military machine? Is there the possibility that he can truly be prophetic under such circumstances? These questions have become especially alive today in the context of Vietnam and all which that name signifies.

THE CHAPLAIN'S ROLE, AS CLERGYMAN

As the chaplain manual points out, the chaplain is first and foremost a clergyman in uniform. He represents religion in the army. The duties of the chaplain as a religious and spiritual leader are established by law and by the ecclesiastical usages which pertain to his profession as a clergyman. The mission of the chaplain is to provide for the religious and moral needs of military personnel, their dependents, and authorized civilians. He has a leading role in the deliberate and systematic cultivation of moral and spiritual forces in the army. The chaplain stimulates and guides the growth of the spiritual and moral sense of obligation within the individual.

From outward appearance, the chaplain's principal duties appear to be priestly and administrative, much like any other civilian minister. He preaches, counsels, visits, educates, and officiates at various religious ceremonies. In addition, the chaplain accepts responsibility for religious activities involving cooperation with civilian organizations such as charities and humanitarian programs. Much like his own civilian counterpart, he administers and coordinates

countless affairs which aid in the religious growth and needs of those he serves. A final duty which the chaplain performs consists in what today is commonly called an ombudsman or trouble-shooter who seeks to alleviate problems by cutting through time-consuming red tape. The chaplain as ombudsman we will mention again as an important element in analyzing the possibility for a chaplain to exercise a prophetic role.

THE CHAPLAIN'S ROLE, AS OFFICER

Not only does the chaplain function as a minister. He serves also as a staff officer. Like the intelligence officer, the adjutant general, and the officer in charge of operations, the chaplain serves on the commanding officer's staff in an advisory capacity. On all matters involving the religious, spiritual, and moral conditions of the command, the chaplain is responsible. He carries out those duties given by the commander, coordinates activities with other members of the staff, and serves in the general capacity of an administrator and supervisor, in much the same manner as his fellow officers. The chaplain wears both the cross and the insignia of rank on his uniform thus indicating that his profession includes both ministerial and military functions.

CRITICISM OF THE DUAL ROLE

It is at this point that we encounter the greatest difficulty in thinking of the chaplain as a prophetic figure. Numerous arguments commonly erupt against the likelihood of a chaplain exercising his religious heritage as *both* priest and prophet. While the performance of his priestly duties may encounter no opposition, it appears difficult for a chaplain to speak out in a critical voice against command policy without some form of repressive measures being taken against him. Given the authoritarian nature of the military system, it would seem likely that a chaplain who protests a military policy would easily be silenced; or, if not, the chaplain could certainly risk throwing his entire career away by bucking his commanding officer. Because of his position as a man restricted by the social structure in which he operates and the authoritarian climate of the military, it seems apparent that any effort on the part of the chaplain to speak out on injustice or blatant immoral behavior would be silenced at the outset. Seemingly, only a man willing to risk losing his career and his family's security would choose to become a prophet.

The above position is often given as an indictment against not only the military itself but as a point against entering the chaplaincy altogether. The corollary states that in the light of this repressive climate the role is one of a "yes-man" for any man willing to serve as a chaplain. The chaplain, as a symbol of Christianity, only lends religious sanction to immoral action by actively supporting the operation of the war system. It is argued that for a minister to be truly Christian, he could not possibly, if sincere in his faith, participate in the very machine which wages and commits the atrocity which is Vietnam. From this perspective, it becomes impossible to see how any man confessing Christ, to say nothing of a minister, could engage in action which continues the maintenance of such a system.

This, in simplified form, epitomizes a common trend of thinking about the military chaplaincy which frequently finds expression with many concerned persons who are passionately working for justice in all arenas of our society. The chaplain does seem to be paralyzed by this situation in which he must operate when one considers the above argument seriously. For many who share this view, ministry for servicemen can only come from those clergymen not restricted by considerations of rank and "the military way of doing things." To be effective, he must avoid being swallowed up by the military system and becoming a straw man who blesses all policies with a rubber stamp saying, "This is 100 percent Christian truth."

The attitude and point of view just presented, though somewhat facetiously, attracts considerable sympathy from those who are inclined, and not without cause, to view the military with hostility and suspicion. Given the horrors perpetuated by the war machine, it does indeed seem difficult to find the voice of Christian conscience present. This position, however, fails to take into consideration the real nature of the "military way of doing things." Within the framework of "doing things by the book," there arises the possibility for the military chaplain to serve in a prophetic way. Coupled with an understanding of military regulations and the way in which his position is vitally unique, the chaplain can make his presence felt as a source of moral and religious values. An examination of these two aspects comprise our next section.

MINISTERING WITHIN THE STRUCTURE

No officer can hope for a successful career unless he learns to work effectively within the structures and systems of the military. The chaplain, as an officer, faces the same situation as officers in other

branches. To carry on an effective program within the service, he needs to have a thoroughgoing understanding of army procedures and customs. Without such a knowledge, he can little hope to serve capably as a priest, or a prophet.

One requirement of the chaplain, as well as any officer, is a good relationship with his commanding officer. It is not as if the chaplain carries on his duties apart from the context of the entire command. Nor is it possible to think of a commander who has arrived where he is in importance and status within the military establishment as being irresponsive or apathetic to the religious life, morale, and morals of the men he commands. Together, the commander and the chaplain, as his adviser, determine policies which involve the religious life of the command. While working together, a relationship between the two men arises. The nature of this relationship depends oftentimes upon the respect each grows to appreciate in the other as a capable officer and as a man. The reciprocity of respect that a chaplain shares with his commander holds a key to a successful ministry in the military.

A second important fact of military life which a chaplain must consider is rank. Again, rank represents an aspect of the system which an officer must learn to work with advantageously. As one's responsibilities and duties increase with one's rank, so likewise does one's privileges. If a chaplain is to accomplish tasks, he needs rank. He needs the doors which rank opens to enable him to act in a productive manner. Military men respect rank as a symbol of an officer's capabilities and accomplishments. This applies equally to their view of chaplains. Commanders will listen more responsively to the views of a chaplain who wears a colonel's eagles than to those of a captain. Officers respect the experience which rank designates. It is for this reason alone that rank is of vital importance to the chaplain. He uses it not as a power to wield for its own sake but rather as a tool which enables him to minister to others more effectively within the military structure. By possessing rank the chaplain is identified with all those around him.

Along with learning the necessity of procedures, rank, and a good relationship with the commander, the chaplain should also cultivate working relationships with junior officers and enlisted men. The military consists of a giant complex whose branches are interrelated and interdependent. The chaplaincy is no exception. By making use of all the resources at his command, the chaplain can perform a ministry which reaches the entire command in significant and meaningful ways.

THE UNIQUE CHARACTER OF THE CHAPLAIN

Although the chaplain, as an officer, faces limitations imposed upon him by standard military regulations, he nonetheless enjoys a unique position among servicemen. The chaplain enjoys "privileges" which enhance his ability to perform a relevant ministry. Unlike others, he can go anyplace and speak to any man he desires; likewise, any man may come to him without permission. The advantages accruing from such a privileged status which allow the chaplain to circumvent the usual chains of command cannot be overestimated. Such a position allows the chaplain the necessary tools to exercise his prophetic duties. An illustrative example, which follows shortly, will be helpful in demonstrating the importance of this and other aspects of military life which indeed permit the chaplain to be prophetic.

Perhaps the most unique role of the chaplain consists in his acting as ombudsman or troubleshooter. Because of his ability to transcend the chain of command, the chaplain can often solve especially tricky or messy problems which, though urgent, may easily be caught up in red tape. With his wide range of contacts, the chaplain can move into and untie any of the administrative knots which occur in the process of handling transfers, requests, orders, etc. The chaplain who can rush in immediately to secure a furlough for the soldier who must visit his dying father is able to minister in a tremendous way to a son who might otherwise never see his father again. Such trouble-shooting to clear up administrative hassles and red tape exemplify the chaplain's role as the ombudsman in the military service and provides him with another channel through which to exercise his prophetic tasks when called upon to do so.

THE PROPHETIC ROLE OF THE CHAPLAIN

We have thus far attempted to provide a background which hopefully illustrates the systems and procedures of military life within which chaplains must operate. Understanding the importance of this system with the emphases it places upon regulations, rank, cooperation, and the chaplain's uniqueness, we can now discuss the nature of prophesy in the military.

Initially, when I speak of "the prophetic role," I am drawing attention to the chaplain's task of keeping alive the Christian interpretation of life within the operation of the military. Paradoxically perhaps, the chaplain strives to perform a spiritual ministry within the system which is dedicated to fighting. Within this context, he

strives to represent and insure a sense of integrity and justice within the operations of the military. It is argued by many that the very nature of the system itself forbids the chaplain from doing so. What I have attempted to demonstrate in the opening section are the avenues open to a chaplain which allow him to move within the system in a prophetic way. The following discussion deals with the uses of these avenues or channels to act prophetically in fact, and simply not in theory.

As A Staff Officer

We have already mentioned the fact that the chaplain serves on the commander's staff as an adviser on religious policies and programs. His advisory capacities, however, are not limited solely to matters of a religious nature. During staff meetings, overall policies regarding the entire command are discussed by all the staff members, including the chaplain. Occasionally, programs are suggested by members which may strike the chaplain as contrary to what he views as consistent with a Christian understanding of life. In such instances, it is the duty of the chaplain to represent that perspective in analyzing the proposed program. At times such as these, the importance of the relationship between the commander and the chaplain comes into play. If the commander has grown to respect the opinion of his chaplain, the latter may well find that his attempt at exercising his prophetic role may be rewarded. No one would suggest that the chaplain always has the last word in the differences of opinion which arise among the staff, but a chaplain who has learned the ropes of military life and gained the respect of his fellow officers can oftentimes wield a considerable degree of influence on military decision-making and policy formation.

In the Field

The chaplain can function effectively in a prophetic manner at the staff level; however, his main opportunities for upholding Christian ideals come frequently in his everyday work, counseling and visiting with the troops. He is about the only person to whom the soldier can speak when bothered by some of the problems of everyday life which are often compounded by the adjustment to military life. Thus, the chaplain often meets with hundreds of men with problems, minor and major, every month. On some occasions, these problems call upon the chaplain to exercise a prophetic role in working through them. The following case illustrates how a chaplain may be prophetically active within the military system at the field level. It

also provides us with support for our contention that a chaplain, to be effective, must utilize the procedures at his disposal and the unique privileges granted to him as a chaplain.

Case Study

While on duty in Korea, a division chaplain received a visit from several enlisted men who complained of their sergeant's extreme, abusive behavior toward them. Chaplains often hear similar charges leveled against noncommissioned officers; griping pervades the military. However, when several soldiers complain of different acts of injustice administered to them by the same man, it appears that something may well be amiss. As is standard practice, the chaplain called the sergeant in for a conference.

During the session, the chaplain explained the situation to the man. After hearing the charges against him, the sergeant denied that he had been responsible for any abusive conduct toward his men. He also wished to know the names of the men who complained about his behavior. As all counseling sessions involving the chaplain are privileged, he refused to honor the request. Two weeks later, similar complaints resumed their flow into the chaplain's office. Once again, the chaplain warned the sergeant that if these charges continued, he would have no recourse but to report to his commanding officer.

This, unfortunately, failed to relieve the tension. When similar reports continued, the chaplain went to talk to the sergeant's captain who brushed aside the soldiers' grievances and simply failed to cooperate with the chaplain who held the rank of lieutenant colonel himself. The latter explained that he was forced to take up the entire matter with the brigade commander. After visiting the commander and discussing the affair thoroughly, the chaplain was told by the commander, also a lieutenant colonel to "stay out of my command and mind your own business, Chaplain."

Faced with such a situation, the chaplain took the case to the general. Sharing a mutual respect for one another, the chaplain and the general discussed the entire matter freely. The general finally decided to authorize the office of the inspector general (IG) to conduct an investigation into the charges. The IG's report included accounts of irresponsibility, abuse, and drunkenness. The general chose to close the incident by relieving four officers (including the lieutenant colonel in command) and replacing them with competent men.

This case exemplifies the necessity of the chaplain being thoroughly familiar with the possibilities and limitations of his role as clergyman and officer. Without the chaplain in the above case knowing how to

utilize his rank, military procedure, and his relationship with his commanding officer, it is doubtful that he could achieve any positive results. The chaplain can only be prophetic when he is aware of the military system and how to operate within it.

CONCLUSION

For many critics of the military chaplain, what we have described can hardly be called "prophetic." From their perspective, a chaplain is attacking molehills when he should be after mountains. If he really wants to be prophetic, he should attack the entire military machine. Such arguments hold a great deal of weight with those who are striving to eradicate the social structures of our society which foster human suffering and aggression. The military is seen as one glaring example of such a structure that needs reforming, if not eventual dismantling.

The other side of the coin reads, "Yes, the military is by definition an institution dedicated to fighting, but it nevertheless exists." It is made up of people — persons who face difficult problems including life and death situations. In defense of the chaplaincy, many, including chaplains, point out that Christian clergymen should always be where people are — in the midst of both life and death, regardless of the murky moral waters surrounding them.

Chaplains consider themselves clergymen above all else. Many realize the theological contradictions which appear to shroud their profession and because of it, some wear the uniform uneasily, but to them, a Christian minister should be where human need arises, where suffering often exists. The real problem for them is Christian presence versus none at all. As one chaplain asked me personally, "Are you prepared to be with and suffer with a young man struggling with himself over entering the service; prepared to walk with him to the induction center during his personal crisis; and then are you prepared to say, 'Good-bye. Good luck, you're on your own now for two years. Hope you can make it by yourself because there's no one like me inside.'?" END

Conceit is a disease that makes everybody sick except the one who has it.

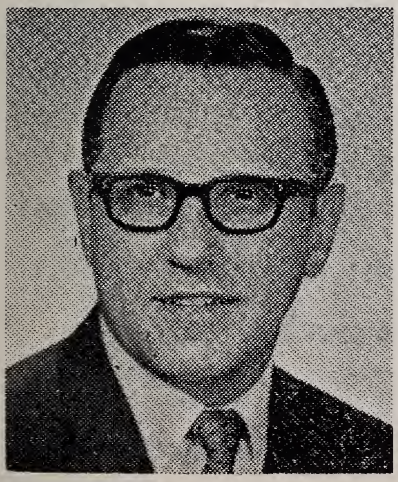
Men do not reject the Bible because it contradicts itself, but because it contradicts them.

INTRODUCING

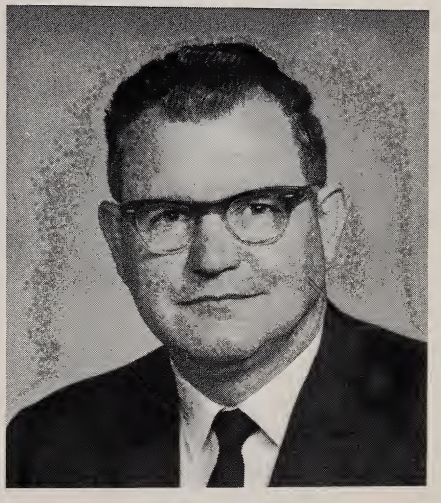
THREE NEW MEMBERS OF THE GENERAL COMMISSION'S EXECUTIVE COMMITTEE

These three men are chaplaincy endorsing officials for their respective communions and were elected at the Commission's October 1970 meetings.

The Rev. Warren R. Magnuson
General Secretary
Baptist General Conference
Evanston, Illinois



The Rev. Dr. Frank K. Sims, Pastor
Ebenezer Missionary Baptist Church
Chicago, Illinois
Chairman, Chaplains Commission
National Baptist Convention of America



The Rev. Dr. Roscoe Snowden
Executive Council staff member
Church of God—Anderson, Indiana

Editor's Note

In the center of this magazine we have reproduced in its entirety the General Commission's brief, amicus curiae, in the case of Anderson v. Laird, concerning compulsory chapel attendance requirements at the service academies.

We wanted a brief that could stand on its own if necessary, apart from the larger record and transcript, as a coherent statement expressing the special and long-range concerns of the General Commission in this issue. Within very severe time limits, our attorney, Mr. John J. Adams, produced an admirable brief consistent with the Commission's earlier work on the subject. His familiarity with church-state issues was invaluable for our purposes. There was no attempt to exhaust all valid points that might have been raised, nor did we attempt to restrict the attorney in his judgment as to how to organize and develop the statement.

Now we urge every chaplain to take time to read the brief, weighing carefully the arguments, ideas, and the choice of words with their many implications for the total ministry to service personnel.

—A.R.A.

THE COMMISSION'S AMICUS CURIAE BRIEF

IN THE

UNITED STATES COURT OF APPEALS

FOR THE DISTRICT OF COLUMBIA CIRCUIT

No. 24617

MICHAEL B. ANDERSON, CADET, U.S.A., et al.,

Appellants,

v.

MELVIN R. LAIRD, et al.,

Appellees

BRIEF OF THE GENERAL COMMISSION ON CHAPLAINS AND ARMED FORCES PERSONNEL, *AMICUS CURIAE*

INTEREST OF AMICUS

By leave of this Honorable Court, the General Commission on Chaplains and Armed Forces Personnel appears *amicus* in support of appellants because of its vital concern for the preservation of religious liberty guaranteed under the First Amendment. The Commission was organized in 1917 by the major Protestant denominations supplying chaplains for the Armed Forces and was incorporated under the laws of the District of Columbia in 1955. The Commission is

presently comprised of 35 member denominations and five additional consultative and contributing religious bodies with an aggregate membership of 60,000,000 in the United States. The Commission and its related bodies currently recruit about 95% of the Protestant clergy who volunteer for duty with the military and in veterans hospitals. The Commission functions as a delegated, permanent conference on the chaplaincy of the Armed Forces and the Veterans Administration, and on the moral and religious welfare of armed forces personnel and hospitalized veterans.

In October of 1964 the Commission unsuccessfully petitioned the Department of Defense to remove by administrative action compulsory chapel attendance requirements at the Service Academies, a practice burdened with criticism and controversy throughout its history.

The Commission held then, and continues to hold, that this practice is contrary to the national principle of religious liberty, that no agency of government can properly use its coercive power to enforce attendance at religious exercises, that cadets and midshipmen (hereinafter referred to collectively as "cadets") are being exposed to an erroneous understanding of the responsibility of government in religious matters, and that the practice distorts the true nature of religion including the inherently voluntary character of its basic privileges and disciplines.

The Commission recognizes and strongly supports the obligation of the government to make reasonably adequate and appropriate provision for the religious needs of service personnel, but only on the basis of voluntary participation. While the Commission members are deeply committed to a religious view of life, as citizens of a secular state they also hold that any man may loyally and with honor and integrity serve his nation without accepting a traditional religious frame of reference.

The arguments offered by the government and adopted by the District Court are of great concern to the Commission. If this contested practice is, as the District Court holds,

solely for a secular purpose and is primarily a matter of military training, civilian church officials find difficulty in identifying with confidence any other point in the religious programs in the Armed Forces where the military might not be able to assert a similar over-riding claim in pursuit of its institutional requirements. Civilian church leaders charged with chaplaincy recruitment must now also seriously question whether clergymen can properly and with integrity continue to be released and approved by their ordaining bodies for a "purely secular" purpose and effect, as officially stated by the Government's attorneys and witnesses.

STATEMENT OF THE CASE

The three Service Academies require all cadets to attend Sunday religious services, either at the Academy chapels, where a Protestant, a Catholic and a Jewish service are held, or, in the case of two of the Academies, at a local denominational church in a neighboring community.[1] Whether conducted at the Academy chapel or at the local church, there is no dispute that these are worship services[2] and, as such, include all the liturgical, prayerful and reverent elements attendant to the creation of a religious atmosphere to enable the communicants or congregation to participate in a religious experience.

It is the cadets' contention, as supported by their evidence, that their forced attendance at a religious worship service violates the First Amendment to the U.S. Constitution by both aiding and, in certain respects, inhibiting the establishment of religion, while at the same time proscribing their free exercise of religion.

By contrast, the government's position, as its evidence asserts, is that only the cadets' attendance at, not participa-

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[1] As the Record has not been designated, all references to testimony will be to the District Court transcript.

[2] Tr. 274.

tion in, the worship services is required and that the purpose of this compulsory attendance is wholly secular as a training program to provide the cadets with an opportunity to observe the religious beliefs and practices of others. Further, the government argues that the primary effect of required attendance at a religious service is purely secular in that it enables those who will hold command positions to gain an awareness and respect for the impact religion has on the lives of men, especially in the time of combat crisis.

The District Court denied the cadets' prayer for declaratory and injunctive relief and held that the compulsory attendance at a religious service "is an integral and necessary part of the military training of the future officer corps, that its purpose is purely secular, and that its primary effect is purely secular."

QUESTION PRESENTED

Whether the Academies' regulations requiring cadets to attend Sunday religious worship services violate either the Establishment Clause or the Free Exercise Clause of the First Amendment to the United States Constitution, which provides in part that "Congress shall make no law respecting an establishment of religion, or prohibit the free exercise thereof."

SUMMARY OF ARGUMENT

In its most recent decision under the Religious Clauses of the First Amendment, *Walz v. Tax Commission,* 397 U.S. 664 (1970) the Supreme Court undertook to review the principles underlying these Clauses which have been developed in its prior cases. In a concurring opinion Mr. Justice Harlan stated, "Two concepts frequently articulated and applied in our cases . . . are *'neutrality'* and *'voluntarism'."* *Id.* at 694 (Italics supplied). In further explanation, the Justice said that these two principles mean that the govern-

ment must not act "to accord benefits that favor religion or nonreligion" nor "to encourage participation in or abnegation of religion." *Ibid.*

It is respectfully submitted, that the Academies regulations compelling the cadets to attend weekly worship services does violence to both of these concepts, evidencing neither neutrality toward religion nor insuring voluntarism in its expression. Upon the evidence adduced by either the cadets or the government, the Academies' regulations clearly violate the First Amendment in that, on the one hand, they advance and, in certain respects, inhibit religion prohibited under the Establishment Clause while, on the other hand, prevent the free exercise of religion protected under the Free Exercise Clause.

ARGUMENT

I.

THE REGULATIONS REQUIRING CADET ATTENDANCE AT A WORSHIP SERVICE VIOLATE THE ESTABLISHMENT CLAUSE.

A. They Contravene the Separation of Church and State.

To insure the "neutrality" of government toward religion under the Establishment Clause, the Supreme Court has repeatedly stated "The constitutional standard is the separation of Church and State." *Board of Education v. Allen,* 392 U.S. 236, 243 (1968); *Zorach v. Clauson,* 343 U.S. 306, 314 (1952). No practice could be more repugnant to this standard than for the State to compel one to attend a religious service.

Indeed, the Colonial practice of compulsory church attendance and support was one of the principle objectionable interrelations between religion and government which gave

birth to the Establishment Clause,[3] and was one of the early features abolished in separating church from state. As noted by Mr. Justice Rutledge,

> "Compulsory attendance upon religious exercises went out early in the process of separating church and state, together with forced observance of religious forms and ceremonies." *Everson v. Board of Education* at 44 (dissenting opinion).

For example, in 1786 James Madison and Thomas Jefferson obtained enactment in Virginia of the Statute of Religious Freedom, which the Supreme Court has stated has "the same objective" and was "intended to provide the same protection" as the First Amendment.[4] This statute expressly provided:

> "That *no man shall be compelled to frequent or support any religious worship, place of ministry whatsoever,* nor shall be enforced, restrained, molested, or burthened in his body or goods nor shall otherwise suffer on account of his religious opinions or belief. . ." XII *Hening Statutes of Virginia* 84-86, (1823). (Italics supplied)

In light of this history to disentangle church and state, the Supreme Court has explicitly stated that at a minimum the Establishment Clause means that no man can be compelled to attend a religious service. The Court stated:

> "The 'establishment of religion' clause of the First Amendment means at least this: neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. *Neither can force nor influence a person to go or to remain away from church against his will* or force him to profess a belief or disbelief in any religion. *No person can be punished* for entertaining or professing religious beliefs or disbeliefs, *for church attendance or nonattendance* . . . Neither a state nor the Federal Gov-

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[3] See *Everson v. Board of Education,* 330 U.S. 1, 9-11 (1946) and *Reynolds v. United States,* 98 U.S. 145, 162-63 (1878).

[4] *Id.* at 13.

ernment can, openly or secretly, participate in the affairs of any religious organizations or groups and vice versa. In the words of Jefferson, *the clause against establishment of religion by law was intended to erect 'a wall of separation between Church and State'." Everson v. Board of Education* at 15 (Italics supplied)[5]

In this case the government seeks to defend the Academies' regulations on the grounds that they only compel attendance at, not participation in, worship services.[6] Yet, *coerced attendance* was precisely what the Establishment Clause sought to prohibit. The government certainly would not contend that it could literally *compel participation,* even if that was its desire. The former demands dominion only of the body, the latter commands control over the mind; and as it is only the former that the State can exercise, it is precisely that which the First Amendment prohibits.

Moreover, the government asserts this compelled attendance is wholly secular as a part of its overall officers training program to provide cadets with an opportunity to observe the religious beliefs and practices of others, the effect of which will be to enable them to better understand the religious motivations and reactions of those under their command in times of crisis.[7] If this justification is accepted,

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[5]See also *McCollum v. Board of Education,* 333 U.S. 203, 210-11 (1947); *McGowan v. Maryland,* 366 U.S. 420, 443 (1960); and *Torcaso v. Watkins,* 367 U.S. 488, 492-93 (1960).

[6]There is evidence in the record that, at least, an "appearance" of physical participation is required, e.g., standing and sitting when others do so.

[7]In this regard, in its opinion the District Court accorded considerable weight to the proposition "that the amount of judicial interference with the military should be limited; the amount of deference given the military in matters of discipline and training should be wide." (*Unprinted opinion,* pp. 7-8.) Suffice it to say, that former Chief Justice Warren, after a lengthy review of Supreme Court decisions relat- to various encroachments by the military upon the Bill of Rights, stated "a *most extraordinary showing of military necessity in defense of the Nation* has been required by the Court to conclude that the

there is no reason why compulsory worship attendance should not, and will not, become mandatory at every military installation and in every R.O.T.C. program training future officers, since less than five percent of all military officers attend the Academies. Indeed, this rationale would seem as well to warrant compulsory worship attendance for all non-commissioned officers, as their contact with those under their command is generally far more intimate and immediate, especially in time of crisis. Certainly, if the government prevails in its contention, there would appear no logical constitutional restraint on such extensions of these regulations.[8]

James Madison had just such a prospect in mind when he wrote his *Memorial and Remonstrance,* described by Mr. Justice Rutledge as "the most concise and most accurate statement of the First Amendment's author concerning what is 'an establishment of religion'."[9] Madison's admonitions seem particularly apt:

> "[I]t is proper to take alarm at the first experiment on our liberties . . . . The freemen of America did not wait till usurped power has strengthened itself by exercise, and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle." *Writings of James Madison,* (Hunt

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challenged action in fact squared with the injunctions of the Constitution." Warren, *Bill of Rights and the Military,* 37 N.Y.U.L. Rev. 181, 197 (1962) (Italics supplied); See also, *Burns v. Wilson,* 346 U.S. 137 (1953) and *U.S. v. Jacoby,* 11 U.S.C.M.A. 428, 29 C.M.R. 244 (1960). No "most extraordinary showing of military necessity in defense of the Nation" was asserted by the government, nor established in the evidence, to justify the Academies compelling attendance at worship services.

[8]Other possible extensions pose equally frightening prospects. For example, if requiring attendance at religious services is purely secular in purpose and effect as part of the cadets "overall training program", there would appear no reason to prevent the Academies from prescribing the content of the services to insure a balanced and comprehensive instructional program.

[9]*Everson v. Board of Education* at 37.

Ed.), Vol. II, p. 185, *quoted in full* in *Everson v. Board of Education* at 63-72.

In sum, compulsory church attendance was early recognized as violative of the First Amendment's proscriptions. Any lingering vestiges should have long ago been removed and, when contested, should not be allowed to continue as an erosive influence on the principle of separation of church and state.[10] It is wise in this instance, in the words of Mr. Justice Harlan, "to shrink from a first step lest the momentum will plunge the law into pitfalls that lie in the trail ahead." *Walz v. Tax Commission* at 699.

B. They Aid or Advance Religion

The regulations compelling attendance at worship services aid or advance religion in violation of the Establishment Clause in at least two ways. First, they assist organized religious faiths in their proselytization, instructional and inspirational programs, and, second, they give preference to certain religious faiths over others.

1. They aid organized religious faiths.

The Academies' regulations require cadets weekly to attend a worship service designed to proselytize, instruct and inspire within the teachings of a particular religious faith. The evidence establishes that no command control is exercised over the Academies' chaplains to conduct their worship services in any other vein. Nor indeed could any such control be exercised over the ministers, priests or rabbis con-

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[10]The District Court expressed the view that since these regulations had been in force for a long period of time, such "tradition cannot be lightly discarded" and weighed in favor of the constitutionality of the regulations. (*Unprinted opinion,* pp. 11-12.) However, an even longer tradition of Bible reading and prayers in public schools did not prevent such exercises from being declared violative of the First Amendment. *Engel v. Vitale,* 370 U.S. 421 (1962) and *Abington School District v. Schempp,* 374 U.S. 203 (1963).

ducting services in the local community churches, which the cadets of two of the Academies may attend. Hence, those "of the faith" may be nurtured, inspired or admonished by their religious leadership or hierarchy, while a unique opportunity is afforded to proselytizing or convert the non-believer.

Clearly these State provided opportunities for religious instruction and prosetylizing aid and advance religion. Quite analogous to this case was the Supreme Court's finding in *McCollum v. Board of Education,* 333 U.S. 203 (1947), where religious courses were made available in public schools only for those who desired to attend. Nevertheless, such a program violated the Establishment Clause because

> "The State also affords sectarian groups an invaluable aid in that it helps provide pupils for their religious classes through use of the State's compulsory public school machinery. This is not separation of Church and State." *Id.* at 212.

Even more applicable to the instant case are the Supreme Court's decisions in the "prayer cases," *Engel v. Vitale,* 370 U.S. 421 (1962) and *Abington School District v. Schempp,* 374 U.S. 203 (1963). In these cases the Supreme Court held that to require religious exercises as part of the curriculum in State public schools violated the Establishment Clause. Surely it is not any less a violation of that Clause to require *attendance* at religious exercises as part of the curriculum at the Academies. The government may contend that unlike the "prayer cases" there exists here no compulsory school attendance law requiring students to be exposed to such exercises. However, there certainly is no constitutional difference between, on the one hand, the State compelling a student to attend a State school where he is exposed to a religious exercise and, on the other hand, after his election to go to a State school to then compel him to attend a religious exercise. The gravemen in both instances remains the same - the State requiring attendance at religious exercises.

It is submitted that the Supreme Court's decisions in the "prayer cases" are dispositive of this case. In *Walz* Mr. Justice

Harlan discussed the rationale of *Engel* and *Schempp*, as applied to the question of church tax exemption, in the following vein:

> "This legislation [tax exemption] *neither encourages nor discourages participation in religious life* and thus satisfied the voluntarism requirement of the First Amendment. Unlike the instances of school prayers [citations omitted], the State is not *'utilizing the prestige, power, and influence' of a public institution to bring religion into lives of citizens.*" *Walz v. Tax Commission* at 696 (Italics supplied).

The Academies' regulations compelling attendance at worship services are certainly encouraging participation in religious life with the full force of Academies' prestige, power and influence behind such an endeavor. This is precisely what the Establishment Clause prohibits.

Nor do the procedures whereby a cadet can with parental consent allegedly be excused from these exercises provide any relief from a violation of the Establishment Clause. In *Schempp*, where excusal procedures also existed, the Supreme Court stated:

> "Nor are these required exercises mitigated by the fact that individual students may absent themselves upon parental request, for that fact furnishes no defense to a claim of unconstitutionality under the Establishment Clause." *Abington School District v. Schempp* at 224-25.

Mr. Justice Clark, speaking for the Court in *Schempp*, stated that what the Establishment Clause prohibited was *"a fusion of governmental and religious functions or a concert or dependency of one upon the other to the end that official support of the State or Federal Government would be placed behind the tenets of one or all orthodoxies." Id.* at 222. (Italics supplied).

Such an unconstitutional fusion or concert has occurred at the Academies. By requiring cadets to attend a weekly worship service, admittedly designed to instruct, inspire and proselytize in the tenets of that faith, the Academies are

clearly rendering official support to religion in violation of the Establishment Clause.

2. They prefer one religion over another.

The Supreme Court has repeatedly stated that the Establishment Clause prohibits any governmental laws or regulations "which aid one religion, aid all religions, or prefer one religion over another."[11] The evidence in this case clearly establishes that under the Academies' regulations preference is accorded certain religions over others by (1) the inherent limitations on the form of religious worship of an Academy chapel service, (2) the unavailability in certain instances of distinctively denominational services and (3) a clear preference for the orthodox religions.

The Protestant Chapel services of necessity must adhere to a form of worship which is best described as a "common-denominator observance" with important denominational distinctives muted or removed. As a consequence what is offered is invariably in conflict with the varied practices and liturgy of the many Protestant sects. Unquestionably, the modes of religious worship of the Quaker, the Unitarian, the Seventh Day Adventist and the Southern Baptist find little resemblance to such services. This situation is especially aggravated at West Point, where attendance at denominational churches is not available.[12]

Moreover, the Academies' regulations give preference to the orthodox religions or those believing in God over those religions founded on other beliefs. This the Establishment Clause clearly prohibits. As the Supreme Court has stated:

> "Neither [the State nor Federal Government] can constitutionally pass laws or impose requirements

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[11] *Everson v. Board of Education* at 15.

[12] For example, one West Point cadet, who was forced to attend the Protestant Chapel for four years, testified that the form of worship service (Episcopalian in nature) was in conflict with his Southern Baptist beliefs and practices. (Tr. 159, 167-68).

which aid all religions as against non-believers and *neither can aid those religions based on a belief in the existence of God as against those religions founded on different beliefs."* *Torcaso v. Watkins.* 367 U.S. 488, 495. (Italics supplied)

Thus, those religions, such as Humanism or Rationalism, which profess no belief in a Supreme Being, but which under the doctrine of *U.S. v. Seeger,* 380 U.S. 163 (1965) stand equally as religions in our pluralistic society, are denied the preferential treatment accorded the traditional and established religions.[13]

C. They Have a Purpose and Primary Effect Which Inhibits Religion

The Supreme Court in *Abington School District v. Schempp* enunciated a quite explicit principle under which particular practices, such as religious exercises, could be tested against the prohibitions of the Establishment Clause. The Court stated:

> "The test may be stated as follows: what are the *purpose* and the *primary effect* of the enactment? If either is the advancement or inhibition of religion then the enactment exceeds the scope of legislative power as circumscribed by the Constitution. That is to say that to withstand the strictures of the Establishment Clause there must be a secular legislative purpose and a primary effect that neither advances nor inhibits religion." *Id.* at 222 (Italics supplied)

On the basis of the government's evidence alone, it is clear that the Academies' regulations requiring attendance at religious services have a purpose and primary effect which inhibit religion.

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[13] This situation is particularly aggravated at the Air Force Academy where the regulations state that cadets can only attend an off-base church that is "an established and cooperating Colorado Springs church as approved by the Senior Cadet Chaplain."

1. The purpose of compulsory attendance at worship services inhibits religion.

The government contends that the purpose of compulsory attendance at religious services is wholly secular as a training program to provide the cadets with an opportunity to observe and understand religious beliefs and practices of others.

Initially it must be said that this is an incredulous, as well as shocking, assertion by the government. It is unbelievable that the Academies would so blatantly seek to "use" religion for a secular purpose. One trusts that this is but a recently derived contention to seek to avoid the thrust of the First Amendment. If not, it is difficult to imagine a more offensive and devastating statement of purpose that would act to inhibit religion.

To use religious services for the "secular purpose" of a "training program" is clearly barred by the Establishment Clause. The Supreme Court has stated:

> "The Establishment Clause thus stands as an expression of the principle on the part of the founders of our Constitution that *religion is too personal, too sacred, too holy, to permit its 'unhallowed perversion' by a civil magistrate.*" *Engel v. Vitale* at 431-32 (Italics supplied)

No greater perversion of religion could exist than to seek to use its worship services for solely a secular purpose. Worship services certainly are not conducted for secular purposes. Nor are they held as a laboratory for non-participants to observe the actions or feelings of those seeking a meaningful and devout relationship with their God and fellow believers. To compel cadets to attend sectarian services for secular purposes must of necessity inhibit religion in pursuit of its sacred goals.

The admonition of the Supreme Court in *Schempp* has been totally disregarded by the Academies regulations. There the Court said that "the place of religion in our society is an exalted one" and "we have come to recognize through bitter experience that it is not within the power of government to

invade the citadel" whatever its purpose may be.[14] In the instant case, the invasion is an intolerable perversion and mis-use of religion by the State.

Mr. Justice Brennan has stated that the Establishment Clause forbids "those involvements of religion with secular institutions which . . . *use essentially religious means to serve governmental ends, where secular means would suffice.*[15]

Certainly secular means exist to obtain the "training program" about religion, its beliefs, practices and effects upon mankind which the government asserts it desires for the cadets. Courses in comparative religion, the nature of American religious pluralism or the history of religion and its effect on man and civilization could be offered at the Academies.[16] Ethics courses could focus upon the predominate moral codes of mankind, including the ways in which those in command positions must understand and be sensitive to the convictions which may govern a subordinate's actions in times of stress or crisis. Particularly appropriate would be instruction on the freedom of religious practice afforded to armed forces personnel and the role and function of chaplains.

In sum, it is evident that the government's purpose would be far better served by secular curriculum instruction involving textual materials, study, discussion and debate than by requiring cadets merely "to sit and observe" others in worship. Acquiring an understanding of the religious beliefs of others is certainly not obtained by such passive instruction, particularly when one's exposure is limited to the same, and presumably one's own, denominational service week after week.

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[14] *Abington School District v. Schempp* at 226.

[15] *Id.* at 203 (concurring opinion) (Italics supplied).

[16] The Supreme Court has recognized that there is a constitutional difference between teaching religion and teaching *about* religion in public institutions. "[I]t might well be said that one's education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization." *Id.* at 225.

2. The effect of compulsory attendance at worship services inhibits religion.

Nothing could have a more adverse effect upon a religious worship service than compelled attendance. Worship is an expression of free will. Internal motivation, not external compulsion, is the essence of a worshipful religious experience. The deleterious impact of compelled attendance upon such an experience was described by the Reverend Dean Kelly of the National Council of Churches in the following manner:

> "Worship is not a spectator sport. It is engaged in by a worshipping congregation. Great care is taken in instruction on this subject not to refer to the participating body, the worshipping body, as an audience. It is a congregation and the assumption is that every person present is participating.
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> I can think of nothing more deleterious to the worshipping experience of those seeking to worship than the presence of an apathetic observing group who, though they may sit and stand, do not repeat the prayers or sing the hymns. That would have a chilling effect, I should think, upon the effort of worship of the worshipping congregation." (Tr. 336-7, April 29, 1970)

To command solely for "training purposes" the attendance of those cadets who would not otherwise attend not only breeds in them alienation and hostility toward religion, but degrades religion as a mere instructional tool of the State, demeans the calling of the chaplain in the service of his God as only a functionary of the State, desecrates the worship service as solely a laboratory for the observation of others, and distracts severely those who desire to participate in a meaningful religious experience. Taken together, the total effect is a destructive inhibition of religion.

If the government's contention is correct—that the *primary effect* of required attendance *is secular* in that it enables those who will hold command position to gain an appreciation of the force religion has on the lives of men, especially

in combat crisis—it has succeeded in completely corrupting and perverting the purpose of religious worship. As worship is a participatory activity, it is destructive of its purpose to be offered as a "demonstration." This is not to say that the opportunity for meaningful worship is limited solely to adhering participants, as the genuinely curious who *voluntarily* attend to learn or search for the faith afford no hindrance. But when a large, disinterested audience is compelled to attend "to observe" the very essence and meaning of a worship service are destroyed.

The function of the chaplain is equally corrupted and perverted. He becomes but an "actor" in the "play" of religion, since, as the government asserts, *the primary effect* of his "performance," and that of the "Greek chorus" of participating believers, is secular and only imparts to the observers an understanding of the religious beliefs and practices of others. By this assessment, and it is the government's, the chaplain's ministry could not be more demeaned, if not made an utter mockery.

The record abounds with the adverse effect the Academies' regulations have had on the attitudes toward religion of cadets forced to attend religious services.[17] Their reactions range from indifference to rejection and even hostility. Such feelings are understandable, religion having been "crammed down their throats" for four years. One may wonder how sensitive these officers have become through their "training program" to an "awareness and respect for the force religion has on the lives of men."

In sum, the Supreme Court has stated that the Establishment Clause's "first and most immediate purpose rested on the belief that a union of government and religion tends to destroy government and to degrade religion." *Engel v. Vitale* at 431 (1962). By seeking to utilize religion in pursuit of its "solely secular" purpose and attainment of its "purely secular" effect, the Academies have certainly in this

[17] See, *e.g.*, Tr. 31-32, Feb. 9, 1970; Tr. 205, Feb. 10, 1970; Tr. 384-85, April 29, 1970; and Pl. Ex. 15.

blending of governmental and religious functions degraded this central and essential activity of religion.

II.

THE REGULATIONS REQUIRING CADET ATTENDANCE AT A WORSHIP SERVICE VIOLATE THE FREE EXERCISE CLAUSE

The regulations of the Academies compelling attendance at a religious service are inherently in conflict with the First Amendment's mandate that the State not prohibit "the free exercise" of religion. Due to the coercive nature of these regulations, cadets are denied in their religious expression both voluntarism and choice, which are the essence of religious freedom protected by the Free Exercise Clause.

A. Coercion in the Regulations.

The presence of coercion establishes a violation of the Free Exercise Clause. *Abington School Board v. Schempp, supra* at 223. The Academies' regulations by their very terms and in their application and enforcement exert such coercion. Initially they compel attendance *at a religious service,* either at an Academy chapel or, in the alternative, at a local denominational church.[18] A cadet is thus forced into an institutionalized religious practice, having no choice to seek expression of his religious convictions in any other manner or forum.

The regulations then in varying ways impose impediments to a cadet electing to attend different religious services. To exercise such an election, all the Academies require the concurrence of the parents and chaplains involved. In addition, at the Naval Academy, it must be proven that the change is not by "personal whim", but by a desire to actually change

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[18]The District Court found that violations are punishable in the same manner as violations of other Academy regulations, for example, by reprimands, demerits, marching tours, confinement to quarters and expulsion. (See *Unprinted Opinion,* p. 4)

religious affiliation, while at the Air Force Academy the choice is limited to a local church which is both "established" and "cooperates" with the Academy. The cumulative effect of these restrictions coerce a cadet into *regular* attendance at *one* chapel or church, preventing him from attending on any given Sunday the church of his choice.

Finally, the available procedures for cadets to be excused from compulsory chapel or church attendance have the quality of a mirage on the distant horizon, fading in their appearance upon close examination. Misled by this illusion and relying solely upon a 1969 policy statement of the Superintendents of the Academies,[19] not the actual procedures available at the Academies, the District Court determined the following with respect to excusal:

> "[A] cadet who has sincerely held convictions against church or chapel attendance may be excused from such attendance. . . . Thus when the effect on the individual cadet is opposite to that intended, i.e., when he becomes incapable of observing, assimilating or becoming involved with an understanding of the religious beliefs of men and finds himself turning away from an understanding of what their religious belief and value systems are, then he is relieved from the attendance requirement." (*Unprinted Opinion,* p. 5)

The evidence simply does not support that, in fact, excusal has been so simple in attainment. The government witnesses made it quite clear that under this policy statement and existing procedures a cadet could only be excused upon proving at a hearing "beyond any reasonable question of doubt" that chapel or church attendance had "abrasive counter productive effects" on him.[20] The evidence shows that proof of "abra-

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[19] "It is understood that intelligent provisions *must be made* for bonafide cases where attendance would be in conflict with sincerely held convictions of individual cadets or midshipmen." (Italics added) This policy statement clearly expresses the need for, not the availability of, such intelligent provisions.

[20] Tr. 79, April 27, 1970.

sive counter productive effects" is obviously far greater to establish than a cadet asserting "sincerely held convictions against church or chapel attendance" to justify excusal, inasmuch as the following sincere convictions were deemed insufficient by the government's witnesses: that his freedom of religion was being violated;[21] that though he was a member of an established sect, his conscience dictated that he determine whether or not he would attend chapel or church;[22] that he does not believe in a Supreme Being;[23] or that due to the hypocrisy of compulsory chapel, his moral development was inhibited causing him to turn against religion.[24] Moreover, historically it would appear that seldom has a cadet been excused[25] and, in at least one instance, cadets who sought to be excused at West Point were invited to resign from the Academy.[26]

The coercive character of the alleged excusal procedures is quite evident. To obtain excusal a cadet is forced to pursue a procedure that is more apparent than real, bare an intolerable burden of proof, and run the risk of impairing his military career.

B. Freedom of Religion

The right to the "free exercise of religion" is generally considered the paramount right afforded protection under the Constitution. In the words of Mr. Justice Stewart:

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[21] *Ibid.*

[22] Tr. 119, April 27, 1970

[23] Tr. 138, April 27, 1970

[24] Pl. Ex. 15 and 17

[25] At West Point, there is no evidence that any cadet has been excused (Tr. 196, Feb. 10, 1970; Tr. 363, 374-5, April 29, 1970), while in forty years only three midshipmen at Annapolis have been excused (Tr. 114, Feb. 10, 1970).

[26] Tr. 367, April 29, 1970

> "I am convinced that no liberty is more essential to the continued vitality of the free society which our Constitution guarantees then is the religious liberty protected by the Free Exercise Clause. . . ." *Sherbert v. Verner,* 374 U.S. 398, 413 (1963)(concurring opinion).

No better expression of the rationale and scope of this freedom can be found than in James Madison's Memorial and Remonstrance, which has been repeatedly accorded preeminence by the Supreme Court in interpreting the religious clauses of the First Amendment.

> "Because we hold it for a fundamental and undeniable truth, 'that Religion or the duty which we owe to our Creator and the Manner of discharging it, *can be directed only by reason and conviction, not by force* or violence.' The *Religion then of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate.* This right is in its nature an unalienable right.
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> If 'all men are by nature equally free and independent,' all men are to be considered as entering into Society on equal conditions; as relinquishing no more, and therefore retaining no less, one than another, of their natural rights. Above all are they to be considered as retaining an *'equal title to the free exercise of Religion according to the dictates of conscience.' Whilst we assert for ourselves a freedom to embrace, to profess and to observe the Religion which we believe to be of divine origin, we cannot deny an equal freedom to those whose minds have not yet yielded to the evidence which has convinced us." Memorial and Remonstrance, supra* at par. 1 and 6 (Italics added)

Implicit then in this "freedom to believe" is the concomitant "freedom to disbelieve," a freedom not acknowledged in the Academies' regulations compelling attendance at religious services.

The protection accorded an individual in his choice of religious worship by the Free Exercise Clause was succinctly stated by the Supreme Court in *Cantwell v. Connecticut*, 310 U.S. 296 (1940). Speaking for the Court, Mr. Justice Roberts said the following with respect to the Clause:

> "On the one hand, *it forestalls compulsion by law of* the acceptance of any creed or the *practice of any form of worship.* Freedom of conscience and *freedom to adhere to such* religious organization or *form of worship as the individual may choose cannot be restricted by law.* On the other hand, it safeguards the free exercise of the chosen form of religion." *Id.* at 303 (Italics supplied).

Similarly, in *Schempp* Mr. Justice Clark, speaking for the Court, underscored the principle that the Free Exercise Clause insures that every man be free from State coercion in determining the direction and expression of his religious life. The Justice stated that the Free Exercise Clause

> "recognizes the value of religious training, teaching and observance and, more particularly, the *right of every person to freely choose his own course with reference thereto, free of any compulsion from the state.* This the Free Exercise Clause guarantees." *Abington School District v. Schempp* at 222 (Italics supplied).

Such choice is clearly absent in the Academies' regulations. The State has "set the course" into institutionalized religious practice, allowing even then no deviation within this narrow channel without the concurrence of the State at every turn.

To be free in its exercise, it is essential that one's religion be uninhibited and unfettered by governmental restraint or coercion, and "only the gravest abuses, endangering paramount interests, give occasion for permissible limitation." *Sherbert v. Verner* at 406. As no such abuse was asserted by the government in the instant case, no limitation whatsoever is warranted upon the cadets' "free exercise of religion."

If it be thought that the excusal procedures remove any unconstitutional impediment under the Free Exercise Clause,

it is clear that such procedures are themselves an infringment of the rights protected by the Clause. Mr. Justice Brennan in *Schempp* stated in this respect:

> "*The answer is that the excusal procedure itself necessarily operates in such a way as to infringe the rights of free exercise of those children who wish to be excused.* We have held in *Barnette* and *Torcaso,* respectively, that a State may require neither public school students nor candidates for an office of public trust to profess beliefs offensive to religious principles. By the same token *the State could not constitutionally require a student to profess publicly his disbelief as the prerequisite to the exercise of his constitutional right of absention." Abington School Board v. Schempp* at 288-89 (Italics supplied)

In a concurring opinion in *Schempp,* Mr. Justices Goldberg and Harlan summarized the rights the Supreme Court has found to be secured by the religious clauses of the First Amendment in the following manner:

> "The fullest realization of true religious liberty requires that government neither engage in nor *compel religious practices,* that it *effect no favoritism* among sects or *between religion and nonreligion,* and that it *work deterence of no religious belief." Abington School Board v. Schempp* at 305 (Italics supplied)

Beyond any question, by requiring that cadets attend religious services, the Academies do "compel religious practices" and "effect favoritism" of religion over nonreligion. Moreover, and of particular concern under the Free Exercise Clause, the evidence establishes that the coercive and restrictive nature of these regulations does "work deterence" of the religious beliefs held by the cadets. For these reasons, the Academies' regulations compelling attendance at religious services clearly violate the rights secured by the Free Exercise Clause.

CONCLUSION

This is not a complex case. It poses the simple issue of whether the State can compel a cadet to attend a religious worship service. For the reasons above stated, it is submitted that it cannot and that the Academies' regulations doing so violate both the Establishment Clause and Free Exercise Clause of the First Amendment. Accordingly, the decision of the District Court should be reversed and the appellants' prayer for declaratory and injunctive relief be granted.

Respectfully submitted,

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Attorney for Amicus Curiae

October, 1970

Table of Authorities

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Constitutional Provisions and Statutes:

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Miscellaneous:

Madison, Memorial and Remonstrance Against Religious Assessments, Writings of James Madison, (Hunt Ed.) Vol. II 40, 53
Warren, Bill of Rights and the Military, 37 N.Y.U.L.Rev. 181 (1962) 40

Soldier of God: Biography of Chaplain Alva J. Brasted

Mrs. Evelyn Brasted of Alexandria, Virginia, has written a biography of her late husband, a former Army Chief of Chaplains.

The 352 page book with 20 photographs published by Carlton Press, Inc. of New York City may be ordered from the publisher at $5.00 per copy. The address is 84 Fifth Ave., New York 10011.

ANOTHER BOOK

American Heritage. October 1970. The Magazine of History. 116 pp. Gift rate for one year: $13.50.

This particular issue is called to our attention because it carries a long series of excerpts from *The Wartime Journals of Charles A. Lindbergh.* Example:

You ask what my conclusions are, rereading my journals and looking back on World War II from the vantage point of a quarter century in time? We won the war in a military sense; but in a broader sense it seems to me we lost it, for our Western civilization is less respected and secure than it was before.

The Military Chaplain: A Profile

Do military chaplains have role conflicts as a result of occupying what could be termed as opposed roles, i.e., do the roles of clergymen and military officers compete for their loyalty?

In 1953, Waldo W. Burchard wrote an unpublished doctoral dissertation, "The Role of the Military Chaplain," at the University of California.

At the annual meeting of the Midwest Sociological Society, April, 1954, a paper was read based upon the unpublished dissertation.

A revised version of the paper was published in the *American Sociological Review*, October, 1954, pp. 528-535. This has been reproduced in J. Milton Yinger's book, *Religion, Society and the Individual*, New York. The Macmillan Company, 1957, pp. 586-599.

Dr. Burchard, currently Head of the Department of Sociology and Anthropology at Northern Illinois University, cautions at many points throughout his dissertation against making generalizations based upon his findings for various reasons; paramount among which is the fact that his sample of active duty chaplains was extremely small and parochial in nature.

His entire active duty sample consisted of thirty-six chaplains (twelve each, Army, Navy, Air Force), on duty in the San Francisco Bay Area in the summer of 1952.

Chaplains who have read the material have not been overly pleased with some of the generalizations which Burchard's material seems to generate. Another circumstance which exists is that the paper read or the paper published is referred to by outstanding social scientists when the subject of the dualism of roles in our complex society is discussed. A few of the publications and the names of their authors are listed at the end of this article for your consideration.

Currently, a massive study in depth of the military chaplaincy titled, "The Military Chaplain — A

Profile" is being made by a retired Infantry officer who also served as an Infantry officer and an Army Air Corps enlisted man during his career. Following retirement, Lieutenant Colonel Charles A. Rudy attended Princeton Theological Seminary and is an ordained United Presbyterian minister in the Presbytery of Washington, D.C.

The Reverend Mr. Rudy's project, inspired by a reading of Dr. Burchard's paper, is intended to produce a clearer picture of the military chaplaincy as an institution and a factual interpretation of the military chaplain as a clergyman ministering in a special situation. He has obtained Dr. Burchard's written permission to use the original dissertation in whatever manner is deemed best suited to production of a professionally sound description of the chaplaincy.

The study is an unfunded, private project meant to be a contribution to all of the ecclesiastical endorsing agencies and to the chaplaincy itself. Full cooperation of the three Chiefs of Chaplains was received and an anonymous 20 percent sample of all active duty chaplains was selected by Mr. Rudy, personally. The sample was stratified to include: regulars and reservists, all ranks, and all denominations; each of these categories was controlled so as to be representative of their total representation on active duty. Anonymity has been guaranteed to the recipients of questionnaires and constructed data and generalizations derived therefrom will be expressed in terms which make individual identification impossible.

Starting in the summer of 1964, the study is expected to be completed at some time in 1971. Currently, questionnaires are out to the sample of Naval chaplains and returns are running ahead of the Army and Air Force samples for the comparable period after mailing. The total return percentages for the Army and Air Force samples were 57.7 percent and 50.0 percent respectively; both figures resulting in a 10 percent (or better) sample of the active duty strengths. At first glance these returns may seem low, but in comparison with the 48 percent return of 400 questionnaires sent to Jewish chaplains by the Commission on Jewish Chaplaincy in 1964; and the 49 percent return of a 12-question questionnaire sent to 525 United Presbyterian chaplains and ex-chaplains by the Department of Chaplains and Service Personnel, United Presbyterian Church of 1964-65, the response is considered excellent. This is particularly astounding in view of the fact that it has been sent to chaplains of all denominations for a voluntary self-assessment which probes to extreme depths in sensitive areas.

Mr. Rudy states that an honest replication of Dr. Burchard's study required his posing many of the questions exactly as Burchard had stated them in his instrument. Thus, many of them appear naively stated and at times pointless. However, to

be able to add to the body of knowledge by corroborating or refuting the findings of the earlier small-scale study, they had to be asked in the same or similar form and with the same air of naivete as in the Burchard study if the answers were to be fairly compared. All fifty-seven of Burchard's questions were used. Some were slightly rephrased to make better sense in the military manner of speaking, others were slightly altered to insure data which could be more readily assessed. Many of the questions were open-ended and solicited "comments." These answers required much laborious reproduction and study to arrive at the commonalities which bound types together in a manner to allow them to be reduced to some form of discrete categories for statistical handling.

Mr. Rudy reports that the bulk of the "pick and shovel" work has been done for the 157 responses constituting the Army sample and that preliminary findings should be ready for publication in a short while. His method was to use this first group of responses as the analysis pilot medium for the remaining two groups (Air Force and Navy). In this manner, the categories will have been decided upon into which the responses of the Air Force and Naval chaplains will fit to like questions.

There is no fixed deadline to be met by the Naval chaplains in returning the questionnaires sent to them. With full appreciation of the continuous workload of a chaplain, Mr. Rudy requests that those chaplains who have not as yet responded, please do so at their convenience.

References to Dr. Burchard's Study

Morris Janowitz, *The Professional Soldier*. Glencoe, Illinois: The Free Press of Glencoe, Illinois, 1960. pp. 192, 195.

Sociology and the Military Establishment. New York: Russell Sage Foundation, 1959. p. 92

Tamotsu Shibutani *Society and Personality*. Englewood Cliffs, N.J.: Prentice-Hall Inc., 1961. p. 576. (This is in support of a statement which Shibutani calls "Marginal Status and Inner Conflicts," in his chapter 17, "Social Change and Personal Growth.")

Theodore R. Sarbin Chapter 6, "Role Theory" in Volume I of the two-volume *Handbook of Social Psychology*, edited by Gardner Lindzey, Reading, Massachusetts: Addison-Wesley Publishing Company, Inc. 1954. (This set consists of 1226 pages in two large books used by many colleges and universities as a principle resource in Social Psychology.)

(Sarbin and Shibutani are considered outstanding scholars in the field of Role Theory in Social Psychology. Janowitz is internationally known as a Military Sociologist. J. Milton Yinger has an established reputation in the field of Sociology of Religion.)

END

Let the Laymen In

By Stanley B. Webster

The chapel congregation is a worshiping community which helps men make Jesus Christ present in the multiplicity of other relationships in the military community.

Traditionally, we avoid the term "chapel congregation" and use the shibboleth, "we want no military church." In so doing, we lose opportunity to create a worshiping community in which people feel they belong to one another as well as to God. To experience such a meaningful chapel community we need a visible organizational structure with laymen sharing leadership with the chaplains.

If a chaplain operates a chapel program completely dependent upon himself, if he must attend every choir rehearsal, every lay organization meeting, make every pastoral call, it should not be surprising that people think of "the chaplain's program" rather than the chapel community. Clericalism has always weakened the life of the church. Today it is sometimes an appropriate condemnation of a chaplaincy afraid to share real decision-making with laymen.

Considering the leadership potential available on any military installation, it seems incredible that we should operate a chaplain program structured to exclude laity from the decision-making processes of planning, coordination, conducting, and evaluating the Christian witness in the community.

It is time for us to "let the laymen in!" We should let them help us create a chapel council on a format familiar to Protestants in the civilian congregations which we have known. The council should be comprised of the finest leadership in the military community which

This presentation was made at the Protestant Chaplains' Career Development Institutes sponsored by the Air Force Chief of Chaplains in London, Wiesbaden, and Athens

evidences a Christian commitment. This leadership can be identified in at least two ways:

First, identify persons in your congregation who have been singled out by their denomination through ordination as elders, deacons, stewards, vestry men, etc.

Secondly, screen a roster of base personnel beginning with the senior leadership and ranks from Protestant men who have abilities the chapel community needs.

A simple model of the chapel council parallels the chaplain's ministry. The council can function with one chaplain or with many chaplains. It contributes strength and stability, regardless of fluctuation in chapel manning.

Commenting upon their first year's experience in establishing and working with such chapel councils, chaplains in Europe have this to say:

"Through Parish Councils and Planning Boards we have caused the laymen to review their own role in the church and take an important hand in the creative planning and functioning of the chapel."

"We believe councils will offer the chaplains added thrust and insight into the entire chapel program, and provide us with important feedback so that we can gauge the effectiveness of our endeavors."

"Parish councils are frequently the only means of getting all the work done, of making the most realistic parish policy decisions."

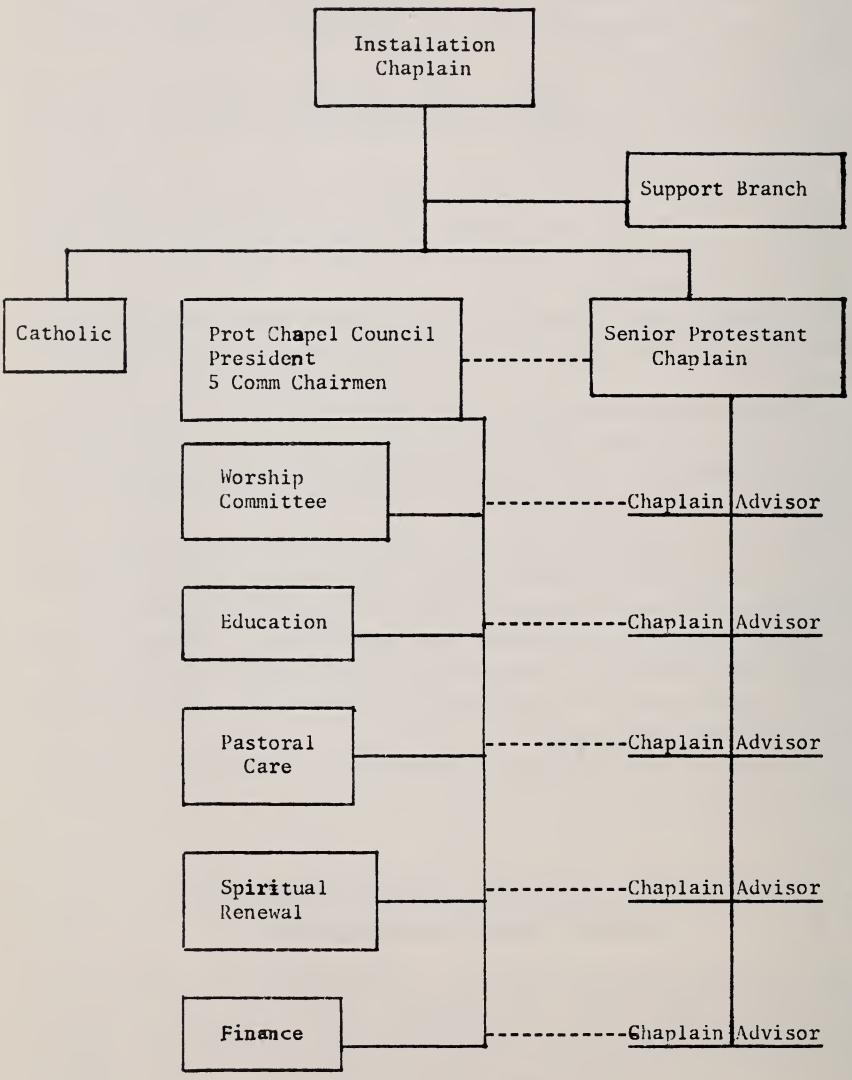
"The growth of the laity has been a reality that has also promoted the growth of the chaplains."

A chapel council model and a description of committee responsibilities follows:

CHAPEL COUNCIL COMMITTEES AND THEIR RESPONSIBILITIES

The following standing committees are recommended for adoption by a Protestant chapel council. The suggested actions and areas of concern listed after each committee are listed for illustrative purposes only. Actions and concerns of the particular committees should grow from the changes made to the committees by the council, needs of the local situation, and the resources and interests of the particular members of the committee.

A CHAPEL COUNCIL MODEL



You will notice there is no "Youth Committee." It is suggested that young people be equal members and voted to office and assigned tasks equal to their age, education, skills, and interests.

1. *Worship* shall inspire and initiate programs so that all members of the Protestant community may participate intelligently, conscientiously, and actively in the worship and rites of the community. The committee is responsible to:
   - Train people in participation (examples: children, families).
   - Train lay leaders to assist chaplains in worship.
   - Arrange schedule of lay leaders participation.
   - Train ushers.
   - Arrange for musicians and leaders of song.

2. *Education Committee:*
   - Conduct Sunday school program.
   - Coordinate adult education programs.
   - Conduct the youth organizations.
   - Arrange with the base library system for an adequate religious book section.
   - Coordinate use of audio-visual materials.

3. *Pastoral Care:*
   - Welcome newly arriving military men and families.
   - Sponsor young married couples activities.
   - Conduct visitation programs.
   - Sponsor family life activities.
   - Sponsor hospital visitation.
   - Enlist dormitory student residents.

4. *Spiritual Renewal:*
   - Promote retreats.
   - Promote religious vocations.
   - Coordinate men, women's organizations.
   - Promote designated offerings for special charitable and mission causes.
   - Arrange cooperative celebrations with Catholics.
   - Promote prayer for the chapel community.

5. *Financial Support:*
   - Chaplain funds budget preparation.
   - Inform chapel community of financial needs.

END

Fall Dinner Meeting—GCC

The 1970 fall meetings of the General Commission included a dinner in the Federal Room of the Quality Motel—Capitol Hill. Three outstanding black chaplains spoke to the Commission and responded to questions from the floor concerning problems and prospects of black service personnel, with special emphasis on what the churches can do to assist and encourage them.

TO SUPPORT THE CHAPLAIN
Broad Representation in Church at Large
Assistance to Image Building and Recruiting
Liason with Congress and DOD
Improved Status of Civilian Counterpart
Relocation After Active Duty
FOR THE SERVICEMAN
Observance of Special Times of Church Year
Renewal Ministries in Inner City-Civil Betterment
Parish Visitation in Military Community
Open Door and Hospitality Programs
Cross Cultural Understanding

CPT Dave Parham, CHC, USN, uses a convenient chart to emphasize his points. Dave is currently assigned by the Navy to doctoral studies in the Washington area. He is a minister of the United Presbyterian Church, USA.

Chaplain (COL) C. T. Boyd, Jr., is Post Chaplain at Fort Benjamin Harrison, and soon to become a chaplain with the police department of Indianapolis, Ind. He is ordained by the Church of God, Anderson, Indiana.

Chaplain, CPT, James L. North, USAF, is from Dover Air Force Base, Delaware, following duty in Vietnam. He is endorsed for the chaplaincy by the Seventh Day Adventist Church.

Mrs. Ruth Simms of the Commission staff serves punch to Mrs. Dave Parham; Mr. Richard Chase of the Christian Science Church; and the Reverend Edward I. Swanson of the Episcopal Church looking on.

A conversation group including Reverend Ernest E. Thompson of Indianapolis; Miss Lynne Gerhard of the Commission; special guest, President Robert J. Marshall of the Lutheran Church in America; and Dr. Frank E. Rector, an executive of the Christian churches, also from Indianapolis.

Chaplain and Mrs. North with chaplaincy official, Elder Clark Smith and Mrs. Smith, of the Seventh Day Adventist Church.

Table talk by Chaplain Dave Chambers of the UPUSA chaplaincy office with Dr. S. S. Hodges, Executive Secretary of the Progressive National Baptist Convention, and Professor Milner Darnell, Phillips School of Theology, Atlanta, Ga.

Special guest Father Raymar E. Bobber (left), the new director of chaplaincy services for the Veterans Administration, talking with Elder Charles D. Martin of the S. D. A. Church.

COL Emil Nelson, new representative to the Commission from the national office of the Salvation Army, enjoys conversation with Chaplain (LTC) and Mrs. William E. Calbert, USA, Ret, and panelist Chaplain Boyd.

NEWS ROUNDUP

On a recent visit to the Air Force Chaplain School, Maxwell AFB, Ala., Dr. Appelquist confers with Ch, COL, Angus Youngblood, the school's commandant and inspects the Air Force Outstanding Unit Award received by the school.

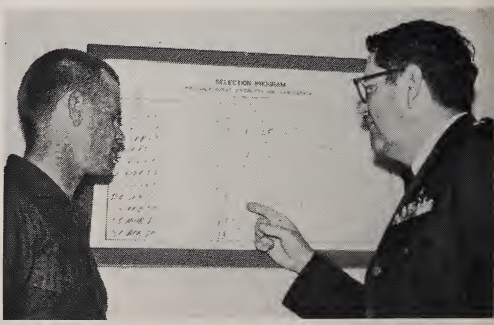
CPT Chong Young Lee, Chief of Chaplains of the Republic of Korea Navy, receives a U.S. Chaplain Corps plaque from Rear Admiral Francis L. Garrett, Chief of Navy Chaplains during Chaplain Lee's visit to Washington. Chaplain Lee supervises the work of 41 chaplains in the Republic of Korea Navy. Recently he spent a month in the U.S.A. touring Navy installations and calling on denominational leaders.

Under the inspiration of Chaplain (COL) Lester E. Burnette, a Meditation Room was dedicated at the Valley Forge General Hospital. Mr. Frank Warner donated a picture of the Last Supper; it was received by COL Kryder E. Van Buskirk, Commanding Officer.

BIGGEST CHAPLAIN PROGRAM IN THE AIR FORCE

Where? Lackland AFB, near San Antonio, Tex. The 40,000 personnel regularly assigned to "The Gateway to the Air Force" trains 20,000 technical specialists, 6,000 officers, and some 100,000 basic trainees each year. The 63-man Chaplain Center works through the eight chapels. Attendance at the Catholic, Protestant, Jewish, and Eastern Orthodox services each week number about 10,000 persons. Pictured above: Air Force trainees receiving chapel briefing on the sixth day of their training period.

Humanitarian Project—Lackland Military Training Center Chaplain (COL) Wesley J. Buck presents contribution to the commanding officer of San Antonio's Salvation Army for needy families.



What It Takes—A basic trainee is briefed on the requirements for becoming a chaplain services specialist at Lackland Military Training Center.

Orthodox Service—An Eastern Orthodox Service in progress at one of the Lackland Military Training Centers; this is one of eight chapels.

WAF Moral Leadership—A chaplain delivers part of the moral leadership lecture to some women in the Air Force trainees program at Lackland Military Training Center.

Chapel "Reps"—Chapel representatives from the Air Force Training School at Lackland Military Training Center confer with one of the Center's chaplains.

Chief of Chaplains RADM Francis L. Garrett, CHC, USN, poses with staff of the San Diego Jewish Lay Leaders Conference. L to R: LT James Lebeau; Chaplain Garrett; LT Dan Roberts; and Rabbi William Dalin, West Coast Director for the Jewish Welfare Board.

NAVY JEWISH LAY LEADERS CONFERENCE IN SAN DIEGO

An Eleventh Naval District Jewish Lay Leaders Conference was conducted at the Jewish chapel, Naval Training Center, San Diego, California, September 9 and 10. Twenty-three officers, enlisted men, and special guests from eight area commands and six Navy ships attended the two-day conference.

The conference was led by Jewish Chaplain LT Dan Roberts, CHC, USNR. He was assisted by LT James Lebeau, CHC, USNR. The Chief of Navy Chaplains, RADM Francis L. Garrett, CHC, USN, addressed the conference.

Navy and Marine Corps personnel and guests attend the Jewish Leaders Conference, 8-10 September 1970, at the Naval Training Center, San Diego, California.

K-TOWN SINGERS AT SHAPE

A crowd in excess of 700 listened to the K-town Singers perform in the SHAPE Cinema 12 July, 1970. In a program sponsored by the SHAPE Chapel Center, 38 voices blended to present a "Singing History of the Negro Spiritual and Modern Gospel Music." Chaplain (MAJ) Leroy Johnson, director, injected short narrations about the origin and meaning of several numbers.

The name of the group is derived from the name of the area: Kaiserslautern, Germany. Since their organization in March, 1970, the group has made ten appearances throughout Germany. Some of the songs used were: "Have You Got Good Religion?" "Steal Away," "Swing Low, Sweet Chariot," "Cum Ba Yah," "By and By," "Dancing Marathon," "Blessed Assurance," and the like.

Aumonier Principal (Chaplain) R. Thils, Belgian Catholic Chaplain, welcomes Chaplain (MAJ) Leroy Johnson, organizer and director of the "K-town Singers," just prior to the concert at 2100 hours in the SHAPE Cinema on 12 July 1970. Chaplain (CPT) Thomas M. Hill, Asst. Staff Chaplain, NATO/SHAPE Support Group (US), who coordinated and made arrangements for the choir's appearance at SHAPE shares the greeting.

The "K-town Singers" in concert at SHAPE, 12 July 1970, with Chaplain (MAJ) Leroy Johnson (center) narrating and singing several solo parts throughout the concert, and MSG John Randall at the piano. Chaplain Johnson departed USAREUR shortly after this concert and MSG Randall now serves as director.

BIOGRAPHY OF RAYMAR E. BOBBER, O. F. M.

Reverend Raymar E. Bobber, O.F.M. is the new Director of the Veterans Administration Chaplain Service, Central Office, Washington, D. C. He is responsible for the clergymen of the various religious faiths employed in the Chaplain Service in the 166 Veterans Administration Hospitals throughout the United States.

Reverend Bobber was born in Chicago, Illinois. He is a veteran of World War II. Upon discharge from the Navy in 1946, he began his study for the priesthood in the Franciscan Order in the Sacred Heart Province of St. Louis and Chicago.

He attended Quincy College in Illinois and also the Franciscan School of Philosophy at Our Lady of the Angels Seminary, Cleveland, Ohio from which he was graduated in 1954. His theological studies were completed in 1958 at the St. Joseph Seminary, Teutopolis, Illinois.

With his ordination came assignments in two parishes and a part-time assignment as a hospital chaplain. He was appointed to serve on the Franciscan Provincial Staff as secretary to the Provincial. In 1961 he entered the Veterans Administration Chaplain Service at the Veterans Administration Hospital at Jefferson Barracks, Missouri, where he served as full-time chaplain and as a Director of the Veterans Administration Chaplain Training School. This school was established in 1964 and provides training for chaplains of various religious denominations who are entering the Veterans Administration Chaplain Service to serve in the V. A. hospitals throughout the country.

Reverend Bobber recently completed his term of office as President of the National Association of Catholic Chaplains. He also served the division

of Chaplain Service of the Department of Health Affairs of the United States Catholic Conference as secretary and Vice President. He is a certified Mental Health Chaplain Supervisor. In the Franciscan Province of the Sacred Heart, he is the Chairman of the Provincial Board of Institutional Chaplains and their representative to the Franciscan Plenary Council of the Sacred Heart Province.

Reverend Bobber has been a member of the American Legion Post 165, St. Louis, Missouri, the Missouri State Chaplain of the American Veterans of World War II and a lifetime member of the AmVets Post 6, St. Louis, Missouri. He also has served as President of South St. Louis County Rotary Club.

Chaplain Bobber is the sixth man to be appointed Director of the Chaplain Service in the Veterans Administration. His distinguished predecessors were as follows:

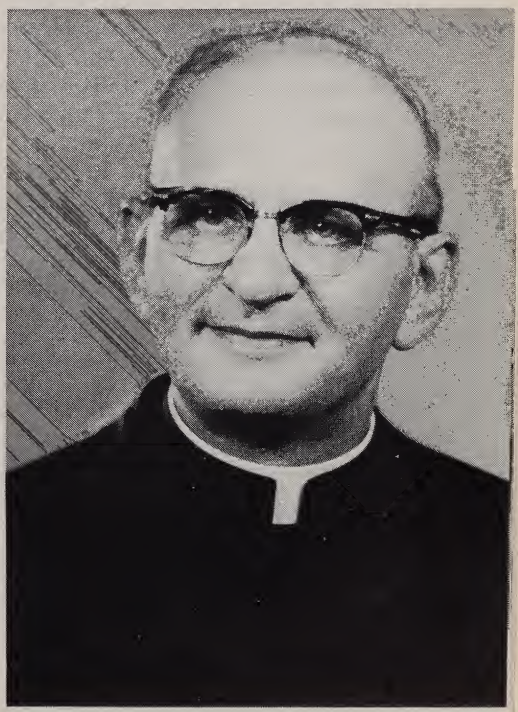
Crawford W. Brown	1945-47	Episcopal (Retired)
Alexander J. McKelway	1947-50	Presbyterian (1898-1953)
Edward McDonough	1950-62	Catholic (Retired)
Morris A. Sandhaus	1962-66	Jewish (1912-1969)
Roger O. Braaten	1966-70	Presbyterian (Central office)

FR. HANFLAND DIES

The Reverend Andrew E. Hanfland, formerly deputy to the director of the VA's chaplain service, died on September 21, 1970, after a heart attack in a St. Louis hospital. He was 64.

Born in Sigel, Ill., Father Hanfland served for 16 years as a parish priest in St. Louis, San Antonio, Chicago, and other cities.

He later was chaplain for the Brightwell House of Corrections, Chicago. He joined the VA in 1962, serving in Washington with the chaplain service until recently when he was transferred to Jefferson Barracks, Mo.



NEW STAFF MEMBERS FOR THE UNITED METHODIST COMMISSION ON CHAPLAINS AND RELATED MINISTRIES

(L to R) The Rev. Dr. A. Purnell Bailey, executive secretary of the Commission since June, 1970; the Rev. M. Douglas Blair of Wilton, Conn., who began his service as associate secretary, November 1; the Rev. John W. Heyward, Jr., of Charleston, S. C., who will be coming on March 1, 1971 as associate secretary; the Rev. Fred H. Heather, who began his retirement as of October 31, 1970. Heather ended 18 years of service with the commission on October 31, 1970; and has now assumed the pastorate of the North Shore United Methodist Church, Shoreham, N.Y.

Mr. Blair will work primarily with military chaplains. He was an Army chaplain from 1945 to 1947 and 1951 to 1968 and reached the rank of colonel. Mr. Heyward has been pastor in Charleston and Cheraw, S. C., then a district superintendent in 1965 and also has a reserve commission as an Army chaplain.

BANNERS OF FAITH

A half-hour, weekly radio program, under this title, has been produced by the Protestant Radio and TV Center, 1727 Clifton Rd., N.E., Atlanta, Ga. for the American Forces Network. These programs are heard by military personnel all over the world. Furthermore, every denominational group which has clergymen serving as chaplains in the Armed Forces is invited each year to submit recorded material for up to four programs. This material is edited, re-recorded and processed by the Protestant Radio and TV Center.

CHAPLAINS AT CONFERENCE DURING VISIT OF CHAPLAIN (BG) GERHARDT W. HYATT, DEPUTY CHIEF OF CHAPLAINS, AUGUST 1970, 4TH ARMY

L to R, Seated: Chaplains Thompson, Huffman, Hyatt, Wallace, Robert Webb. L to R, Standing, 1st Row: Chaplains Hargis, Jerry Webb, Carter, Vanderburgh, Schiavone, Elias, Dinkel, Powers. L to R, Standing, 2nd Row: Chaplains Kincaid, Burgin, Parker, Harvey, Gibbs, Higgins, Shockey, Norris, Moskowitz, Ellison.

CPT Thomas D. Parham, Jr., CHC, USN, the highest ranking black naval officer, was awarded the Meritorious Service Medal, August, 1970, for his "unique contribution to the promotion of human relations within the Navy during a period of great social change."

Making the presentation is RADM George P. Koch, Commandant of the Naval District, Washington, D. C.

CPT Parham, an ordained Presbyterian minister, served as special assistant to the Chief of Naval Personnel for the Science of Human Relations from Aug. 1968 to June 1970. He is now attending American University, Washington, D. C., to finish requirements for a Ph. D. in sociology.

FORT BENNING, GA.—Cutting the cake was the highlight of a luncheon July 29, 1970 honoring the 195th anniversary of the U.S. Army chaplaincy. Attending were all chaplains, unit commanders and sergeant majors, down to battalion level. L to R are: COL Robert P. Hatcher, Asst. Post Commander; Chaplain (COL, Ret.) Gynther Storaasli, and Chaplain (COL) Albert F. Ledebuhr, post chaplain.

Chaplain Storaasli, a Lutheran, who entered the chaplaincy in 1918 and retired from active duty in 1948, was Air Chaplain, U.S. Army Air Corps, from Jan to Dec 1945.

CAKES EVERYWHERE CELEBRATING THE 195th BIRTHDAY ARMY CHAPLAIN CORPS

ZAMA, U.S. Army, Japan.—COL John C. Barney, Dep Cdr for Services, assisted by Chaplain (COL) Arthur J. Estes, Staff Chaplain, cut a birthday cake to celebrate the 195th anniversary of the Army Chaplain Corps. The celebration, held in the Camp Zama Chapel Center, was attended by approximately 100 persons.

CAMP McCOY, SPARTA, WIS.—On 29 July, 1970, McCoy celebrated the 195th birthday of the Army chaplaincy with a cake-cutting. L to R: LTC Arthur W. Liebel, Exec. Officer; COL Clyde F. Carney, Post Commander; Ch (MAJ) John T. Biger, Dep Post Chaplain; Ch (MAJ) Donald Nietering, Post Chaplain; and Ch (COL) Emil F. Kapusta, 5th Army Chaplain.

TOP: SELFRIDGE AFB, MICH.— Chaplains and line officers celebrate the birthday of U.S. Army Chaplaincy. L to R: Ch Guy Morgan; Ch Herbert Eskin; Ch Warren Turner; BG John W. Dean, Jr.; Ch Theodore W. Quelch; CPT Richard Johnson.

RIGHT: CANNON AFB, New Mexico. Cannon celebrates the 21st anniversary of the Air Force Chaplaincy. Highlights of the celebration: Go-to-Chapel Sunday; formal reception and dinner; an address by Chaplain (COL) Hans E. Sandrock (left). Center: COL Robert R. Scott, Cdr, 832 Air Div.; Right: Chaplain (LTC) Travis L. Blaisdell.

BOTTOM: II Field Force, Vietnam, sponsored a coffee call and cake-cutting in honor of 195th Birthday of the Army chaplaincy. It was held at the Sunset Service Club. Among those attending were LTG Michael S. Davison and Ch (COL) Franklin T. Gosser.

BOOK NOTES

★ ★ ☩ ★ ★

PUBLISHERS' ADDRESSES AT END OF BOOK SECTION

When the Minister Is a Woman by Elsie Gibson. Holt, Rinehart & Winston. 1970. 174 pp. $4.95.

A study of 270 ministers who are women by a minister provides some interesting insights. "Women," says Mrs. Gibson, "who succeed in entering professional male preserves are apt to encounter hostility, amused tolerance, or acceptance, but seldom genuine awareness of why they are there . . . Christians assume that God can speak; does he never speak to women? (xi) . . . The place of men in the church is assured; the place of women is an enigma" (xii).

She quotes Mrs. Noel Collins (now in her seventies), pastor of Christ Temple Community Church, Chicago: "I never defend my position because, frankly, no set of theological facts can obliterate the absolute, definite, unmistakable call that I received . . . Surely the God who could use a rooster to convict Peter and an ass to halt Balaam will not despise to use even a woman minister" (125).

Ministers who are women are single (115), married (109), widows (35), and divorced (11), according to the survey. They serve across the country and in many denominations; predominantly Free Churches have had the longest tradition of ordaining women. They find acceptance most readily in rural churches or on multiple staffs of large churches.

All ministers—men and women—and laity interested in probing the future of the church should find this book provocative and helpful. Her chapter, Why Extend Ordination?, brings up some thought-provoking ideas about both clergy and laity, today's training of the clergy, responsibilities of the laity, the needs of the church today. Why is there a disquieting apathy among church members? (141) Why do nearly half of the seminary graduates today go into work other than the parish ministry? (143) Should the person, not the function, be ordained? (155) **—i.m.**

Journey Inward, Journey Outward by Elizabeth O'Connor. Harper & Row. 1968. 175 pp. $4.95.

Those who read Miss O'Connor's previous interesting account of the unique ministry of The Church of the Saviour, *Call to Commitment* (reviewed in August 1963 CHAPLAIN), will be anxious to learn more about this active and dedicated community of believers.

Self-discovery and servanthood

should be held in creative tension says Miss O'Connor: "these two emphases . . . speak to those outside the Church . . . It is as though intuitively a person knows his life is to have these two dimensions" (ix).

This innovative community, well known for the coffee house ministry, now has a thriving coffee house church which features the ministry of the laity, dialogue in the context of worship, the experience of Christian community, and worship as mission. (81).

New experimental missions are the Restoration Corps, who purchased an old house in the inner city and renovated it for a welfare family; the Potter's House Workshop which frees artists to do their thing; the Covenant Community, an experiment in living in the inner city and working with one's neighbors; FLOC (For Love of Children), the program of trying to get children out of Junior Village and into their own homes—or foster homes.

One of the latest dreams is Dag Hammarskjöld College, polycultural, which is to have an international faculty and student body, with the hope of increased understanding and decreased tension among world peoples.

—i.m.

The Growing Church Lobby in Washington by James L. Adams. Eerdmans. 1970. 294 pp. $6.95.

Fascinating profiles of church and synagogue executives, agencies and programs centered in Washington for the purpose of influencing legislation.

Habitation of Dragons by Keith Miller. Word Books. 1970. 188 pp. $4.95.

Forty-two selections that would lend themselves very well to study materials for small groups considering the problems of the Christian life. The author, an active Christian layman and effective counselor, draws heavily on human-interest material from his own counseling experience.

Japanese Newspaper Compounds. Compiled by Tadashi Kikuoka. Charles E. Tuttle Co. 1970. 95 pp. Paperback, $2.50.

This convenient manual "contains the one thousand most important compounds appearing in Japanese newspapers and their definitions, in order of descending frequency."

The Ministers Manual (Doran's). Compiled by Charles L. Wallis. Harper & Row. 1970. 340 pp. $4.95.

Constructive material to reflect upon for a year's preaching and worship program. The editor is both a college teacher and an active pastor of a church, two dimensions which contribute both quality and relevance to the manual.

Islam: A Way of Life by Phillip K. Hitti. University of Minnesota Press. 1970. 198 pp. $6.50.

With both personal appreciation and scholarly perspective the author, a distinguished orientalist, surveys Islam as state, culture, and religion. Americans in general lamentably know very little about this subject.

This is an excellent book with which to begin an introduction to Islam with particular emphasis upon the Near East and its peoples.

Painting by Peter Owen. Oxford University Press. 1970. 301 pp. $10.75.

Ever wish you knew more about art? Peter Owen says that the appreciation of art comes to few people spontane-

ously. It requires help and training. So he gives us in this excellent book a guide to the appreciation of art. "The emphasis is on what to look for in the various kinds of art, on the development of an intelligent and critical approach, and above all on the necessity of exercising our perpective powers. . . ."

The book contains some of the world's outstanding paintings with an enlightening commentary by the author.

The International Lesson Annual. 1971. Edited by HORACE R. WEAVER. Abingdon Press. 1970. 319 pp. $3.25.

There are many commentaries on the Uniform Lessons; but this is one of the best. Now in its sixteenth year, the commentary discusses each of the 1971 lessons. It deals with the main question, the meaning of the Scripture, the application of the Scripture, and teaching suggestions.

Maria Theresa by EDWARD CRANKSHAW. The Viking Press. 1970. 366 pp. $6.95.

Seven years ago Edward Crankshaw gave us *The Fall of the House of Habsburg*. Now in 1970 he presents an historical biography of the most memorable character of the Habsburg family —*Maria Theresa*. Maria lived from 1717 to 1780. On the death of Charles VI, Maria began her reign at 23. She was a strong-willed queen, an ardent Catholic, a practical and intelligent leader. During her reign the arts flourished; science was encouraged; and the Queen brought to Austria the most modern teaching methods and greatest doctors.

Before becoming Queen, she was married in 1738 to Prince Francis Stephen of Lorraine; and she was the mother of 16 children.

Andrew Carnegie by JOSEPH FRAZIER WALL. Oxford University Press. 1970. 1137 pp. $15.00.

A big biography about a big man in American industry. Carnegie's life encompasses much of the general history of the United States down to World War I. Believing in the gospel of wealth, Carnegie ventured in oil, railroading, bridge building, telegraphy, iron and steel. His was a complex personality for he was impulsive, haughty, idealistic, warm, loyal and shrewd. But he also believed in philanthropy. What one of us has not heard of a Carnegie library?

Professor Wall has given us a "masterful biography" and a well-rounded, honest one. He does not hesitate to call Carnegie to task for some of his financial dealings, his occasional hypocrisy, and especially his mistakes when dealing with the tragic Homestead strike of 1892.

A History of Christian Thought by JUSTO L. GONZALEZ. Volume 1. Abingdon Press. 1970. 409 pp. $9.00.

Dr. Roland H. Bainton of Yale writes in the introduction of this book: "Jesus said: You shall love the Lord your God with all your mind." This gives the reason for this book (two others will follow) for Christians are driven to using their minds as they consider Christianity and as questions are raised about it.

Professor Gonzalez is a Cuban. He wrote this volume in Spanish for the seminaries in Latin America; and here translates it into English. His aim: to cover the whole gamut of Christian

thought from Jesus to the present: in simple, easily-understood language.

Kyrios Christos by WILHELM BOUSSET. Abingdon Press. 1970. 496 pp. $11.00.

An old book, first published in German in 1913; it traces the development of Christian belief about Jesus in the first and second centuries.

Bousset's theory is that Jesus was first addressed as "Lord" in Gentile Christianity. This, in turn, led to his contention that the most decisive turning point in the development of Christianity was its transition to Gentile-Christian territory in its earliest days.

Bousset was the theologian who brought into focus the developments of the history-of-religions school and posed the questions which are today the concern of New Testament scholarship.

Kyrios Christos will remain a classic in the study of Christ.

Seasonings by VANCE HAVNER. Fleming H. Revell Co. 1970. 127 pp. $3.50.

Vance Havner is a preacher with a gift of homiletics. His short sayings and stories are fresh and lively. They make good readings.

Knight's Illustrations for Today by WALTER B. KNIGHT. Moody Press. 1970. 359 pp. $5.95.

Knight's aim with this book is: "to make it a crowning work of my life." He has given us many up-to-date illustrations. Here, for example, is a statement of Henry Ford:

> Coming together is a beginning;
> keeping together is progress;
> thinking together is unity;
> working together is success.

The Execution of Jesus by WILLIAM R. WILSON. Charles Scribner's Sons. 1970. 243 pp. $7.95.

According to Wilson, political, rather than religious, considerations dictated that Jesus must die.

The author examines the chronicles of the time and gives us a lucid balanced summary of what is actually known about one of mankind's most important weeks—without sectarian and anti-religious bias.

He analyzes the events that lead up to the crucifixion—the seizure of the Temple, the Last Supper, the arrest of Jesus, and the trials before the Sanhedrin and the Roman governor Pilate.

Applications of Nuclear Physics by J. H. FREMLIN. Hart Publishing Co. 1970. 363 pp. $15.00.

This book begins with a nonmathematical summary of our present knowledge of nuclear physics and a quantitative discussion of radioactivity. It goes on to a detailed explanation of the principles, capabilities, and limitations of the instruments used for radioactivity measurements.

This volume also treats with quantitative measurement in chemistry (particularly analytical chemistry), biology, geology, and a variety of miscellaneous fields. There is also a chapter on health hazards, essential for anyone working in this field.

Theft & The Man Who Was Left Behind by RACHEL INGALLS. Gambit. 1970. 163 pp. $4.95.

These two short novels by a young American writer of mature and boldly distinctive literary talent lay bare the force that drives men toward destruction or self-awareness.

Rachel Ingalls grew up in Cambridge, Massachusetts, and graduated

from Radcliffe. She now lives in London.

The Cotton Patch Version of Matthew and John by CLARENCE JORDAN. Association Press. 1970. 128 pp. Cloth, $4.50. Paper, $2.50.

The Cotton Patch Version of Paul's Epistles by CLARENCE JORDAN. Association Press. 1968. 158 pp. Paper, $2.25.

These translations of the late Clarence Jordan (also Luke-Acts) are not only translations into modern American English but into modern American *ideas*. These are the last known writings of the late Clarence Jordan, one of America's prophets who established *Koinonia*, an interracial farm in Georgia.

Promises to Peter by CHARLIE SHEDD. Word Books. 1970. 147 pp. $3.95.

To say that this book is by the author of *Letters to Karen* is to give it a boost right off. Charlie is busy through this book in building a bridge from parent to child. Question: What are parents for? Answer: Parents are for helping sons and daughters achieve their God-given best.

This aim is achieved through three avenues: A Growing Self-Government; Lessons in How to Love; and The Dignity of Work.

Magnificent!

The Coming Faith by CARLYLE MARNEY. Abingdon Press. 1970. 176 pp. $4.00.

Dr. Marney declares there is a time to be silent and a time to speak. He believes today is a time to speak. And he speaks of the failures of the church: "The churches, by and large, are closed communions, ghettoes, refuges of sick and miserable people" (p. 158).

But Marney has not lost faith. "It is morally certain that some change is on the way" (p. 159). We are beginning to see that God calls us not to serve the church but to serve the world.

Pastors need to wake up: "Worse — pastors are incompetent and off-balance" (p. 165).

The coming faith is a Judeo-Christian universalism, found in the writings of Paul. As the book's jacket says: "Dr. Marney's unconventionality will dismay some and delight others."

Kids, Brains, & Learning by RAY C. WUNDERLICH. Johnny Reads, Inc. 1970. 534 pp. Paperbound, $7.50.

Written by an M. D., this book discusses how you can increase and put to better use the child's ability to learn. It deals with such practical matters as: how should children read; freedom within limits; the importance of the small step; physical education and movement literature; and the like.

Edward's Odyssey by E. F. GALLAHUE. Doubleday & Co., Inc. 1970. 216 pp. $5.95.

This is the autobiography of Edward Gallahue. At the age of 22, Gallahue founded the American States Insurance Co. By the time he retired, some 40 years later, he had built his Indianapolis company into one of the most successful insurance firms in America.

But wealth and influence alone did not satisfy Edward Gallahue; he turned toward improving hospitals — and especially mental health care, throughout his native Indiana.

Then faced with a series of personal tragedies, he began a self-directed study

of the Bible and the great philosophers to find the true meaning of life. One thing he did was to sponsor a number of symposiums at Princeton and the Menninger Clinic that examined his major interests: theology and psychiatry.

An extraordinary man; and an extraordinary book.

The Report of the Commission on Obscenity and Pornography by THE COMMISSION. Bantam Books, Inc. 1970. 700 pp. $1.65.

The complete text of the report which has exploded into a bitter, nationwide controversy.

God Goes to High School by JAMES C. HEFLEY. Word Books, Inc. 1970. 191 pp. $4.95.

The amazing story of Youth for Christ told by a free lance writer who was asked to report what he saw and what he learned. He comments: "I pored over 15,000 pages of old YFC magazines, minutes, and other records; talked to scores of former and present YFC personnel; sat in on rallies, club meetings, board meetings, training seminars, and teen bull sessions around the world. . . ."

Result: Eleven chapters divided into two parts: Youth for Christ — the Growing Years; Youth for Christ Today.

Carmen by JOHN BENTON. Revell Co., 1970. 191 pp. $4.50.

Based on the author's professional experience with delinquent girls, this is a novel about a young girl and her steady descent into the inferno of drug addiction, prostitution, horror, and crime. . . .

Only through the dedicated efforts of Teen Challenge and its workers was she able to make the long, hard climb up out of the mire and filth of a sin-filled past into the blessed light of God's love and forgiveness, to be rehabilitated into the world of self-respect and human dignity.

ADDRESSES OF PUBLISHERS

ABINGDON, PRESS, Nashville, Tenn. 37202
AMERICAN HERITAGE SOCIETY, 381 West Center St., Marion, Ohio. 43303
ASSOCIATION PRESS, 291 Broadway, New York, N. Y. 10007
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DOUBLEDAY & CO., INC., 277 Park Ave., New York, N. Y. 10017
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I certify that the statements made by me above are correct and complete.

(Signature of editor, publisher, business manager, or owner)

A. Ray Appelquist

POD Form 3526 May 1968

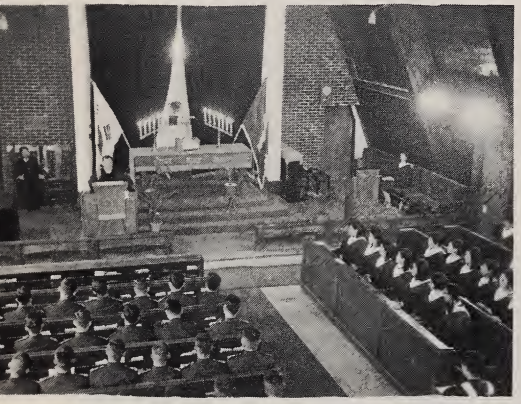
MORE NEWS

TOP LEFT: Chaplain (LTC) Walter J. Vrudny (right) is presented the Meritorious Service Medal by Colonel Nathaniel A. Gage for his outstanding service as Post Chaplain, Fort Irwin, Calif. TOP RIGHT: Major General John R. Youens, Chaplain General, British Army (second from right) is received by Chaplain (COL) Chester R. Lindsey, Staff Chaplain, USARPAC, RADM Henry J. Rotrige, Fleet Chaplain, Pacific Fleet, and Chaplain (COL) Mervin R. Johnson, Asst. Chaplain, PACAF. BELOW: Joyce Landorf (second from left), radio and television opera singer, visited Okinawa and was feted at a dinner at the Top of the Rock Officers Club during an island-wide PWOC Conference. Shown with her are: Chaplain (COL) Thomas D. McGrath, USARYIS Chaplain; LG James B. Lampert; MG and Mrs. Robert B. Smith; Colonel and Mrs. William F. Schless; Chaplain (LTC) Jack Randles, Deputy Chaplain, USARPAC.

KOREAN AIR FORCE ACADEMY CHAPEL

Chaplain Sundo Kim, Korean Air Force Academy Chaplain, in front of the Academy Chapel. Chaplain Kim visited the General Commission in October, 1969.

The Academy Chapel Choir.



Interior of Academy Chapel.

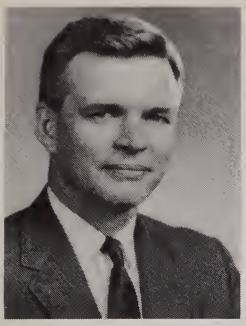
Choir members pin flowers on cadets at the graduation service.

Chaplain Kim after a long visit in the United States returned to Korea and meets with his cadet congregation on the chapel lawn.

Chaplain Kim sits at his desk in his office at the chapel.

The Chief of Air Force Chaplains presents a special letter of appreciation to a cadet at the chapel.

TOP LEFT: Three of the four chaplains who graduated with a Master of Divinity degree from Eden Theological Seminary, Webster Groves, Mo. in July, 1970. L-R: James C. Bendig, USAF; Waldemar A. Bizer, USAF; George S. Thilking, USNR. Everett L. Weiss, USAF (not shown) was the fourth to graduate. This is the second year for the special summer session whose program is designed for ministers who have Bachelor of Divinity degrees. TOP RIGHT: Preparing to cut the cake for the 195th Anniversary of the United States Army in Stuttgart, Ger. last July 29 were BG John S. Wieringa, Jr., EUCOM (second from right) and COL H. H. Fields, Post Commander, Patch Barracks. Post Chaplains (Maj) Edmond J. Speitel and (Maj) Rodger R. Venzke look on approvingly. BELOW: Six chaplains completed three months of special training in patient counseling at the National Naval Medical Center, Bethesda, Md., and received certificates from RADM Felix P. Ballenger (far left), Commanding Officer of the Center. Front row, L-R: LT James Kelley, LCDR French Gothard; LT Ignatius Smith. Back row, L-R: LCDR William Parsons, LT Howard Ratcliffe, and LT Irvin Thompson. LT Myers Stine (front row, far right) is the Clinical Educator, and CPT John Vincer (back row, far right) is Head of the Religious Activities Department.



Executive Staff, The General Commission on Chaplains and Armed Forces Personnel

Left: Dr. A. Ray Appelquist, Executive Secretary
Right: Dr. Lawrence P. Fitzgerald, Director, Department of Ministry to Armed Forces Personnel.

Contributors

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TRAGEDY AT DALAT

On the morning of April 1, 1970, an enemy mortar rocket and sapper attack took place against a South Vietnamese Training School at Dalat.

At the time, eighty-five Vietnamese chaplains were nearing graduation from their basic course.

The brunt of the enemy attack was made against these unarmed chaplains, resulting in the death of eleven Buddhists, three Protestant and two Roman Catholic chaplains. In addition thirteen were wounded.

See tribute on page 2.